

# VICHARA SAGARA

**A Treatise in Advaita Philosophy**



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**VOLUME 18**

## Chapter 5

### The description of the means for the Madhyama Adhikari

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## CHAPTER 5

# **The Discrimination of the means for the Madhyama Adhikari**



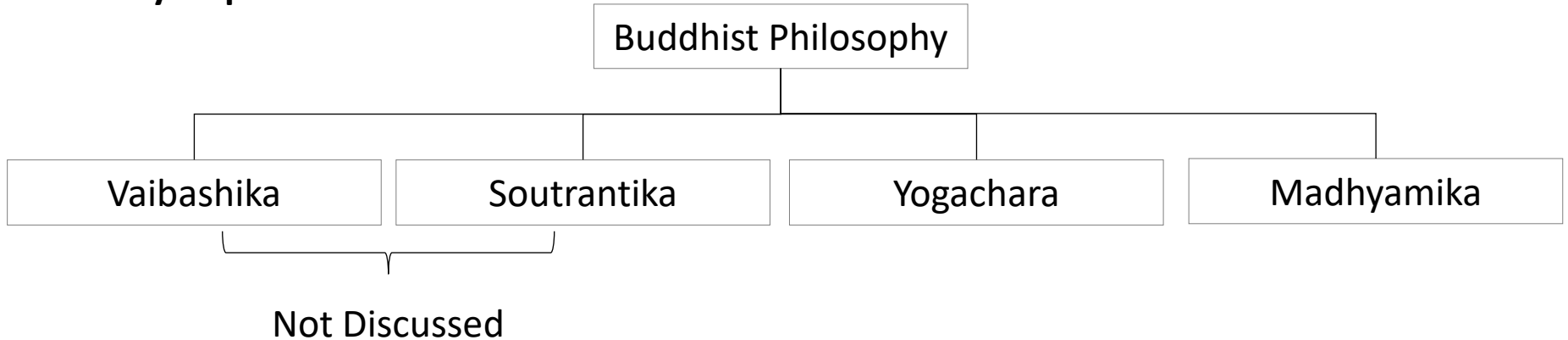
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## Topic 278 :

(२७८) विज्ञानवादिबौद्धमतम् (बुद्धिरेवात्मा) — क्षणिकविज्ञानवादी बौद्ध एवमाह — मनसो व्यापारो बुद्ध्यधीनो भवति । यतो बुद्धेराकार एव मनस्तस्मात् क्षणिकविज्ञानरूपा बुद्धिरेवात्मा भवितुमर्हति। मनो नात्मेति ।

- Upto Maha Atma Vadi is called Charvaka
- Deha, Prana Indriya, manaha Atma Vadi = Charvaka Materialist
- Buddhyatma Vada = Baudha Matam
- Buddhi = Atma

### Mandukya Upanishad - Karika :



- Yogachara = Kshanika Vigyana Vadi close to Vedanta, most powerful

### Buddhist Believe :

- Chaitanyam = Satyam, World = Mithya

## We also say :

- Chaitanyam - Satyam
- Jagat - Mithya
- Shankara charged as Pseudo Buddhist

## Small Difference :

Vedantin	Yogachara
- Chaitanyam Nityam	- Chaitanyam Kshanikam - Lasts One - Second

- Consciousness is born, exists for one Second, dies.

- **We have flow of Momentary Consciousness called buddhi**
- **Buddhi = Kshanika Vigyana Pravaha, Series, beginningless endless = Atma**

- Buddhi = Kshanika Vigyanam
- Functioning mind Depends on Buddhi.

Mind	Buddhi
- Dependent - Mind only Configuration, Version	- Independent - More Powerful - Atma

- Buddhi on which Mind is Dependent is Atma
- Buddhi is in the form of Momentary consciousness = Atma

तेषामयमाशयः — सर्वे पदार्था विज्ञानस्यैवाकारा भवन्ति । तच्च विज्ञानं प्रकाशरूपम् । प्रतिक्षणं विज्ञानमुत्पद्य विनश्यति । पूर्वविज्ञानस्य सममन्यद्विज्ञानमुत्पद्यते । ततः पूर्वविज्ञानं विनश्यति । तथैव तृतीयविज्ञानोत्पत्तौ द्वितीयविज्ञानस्य विनाशो भवति । तुरीयविज्ञानस्योत्पत्तौ तृतीयविज्ञाननाशो भवति । एवं नदीप्रवाहवद्विज्ञानस्य धाराविच्छिन्नानुवर्तते । सा च विज्ञानधारा द्विविधा — एका अालयविज्ञानधारा । अन्या तु प्रवृत्तिविज्ञानधारा । ‘अहम्, अहम्’ इति विज्ञानधारा अालयविज्ञानधारेति कीर्त्यते । सैव बुद्धिरिति कथ्यते । ‘अयं घटः, अयं देहः’ इति विज्ञानधारा प्रवृत्तिविज्ञानधारेति भण्यते । अालयविज्ञानधारायाः सकाशात्प्रवृत्तिविज्ञानधारोत्पद्यते । मनसः स्वरूपमपि प्रवृत्तिविज्ञानधारान्तर्भूतमेव । अतो मन अालयविज्ञानधारारूपबुद्धेः कार्यम् । सा बुद्धिरेवात्मा । अालयविज्ञानधारया प्रवृत्तिविज्ञानधाराया बाधचिन्तनेन निर्विशेषक्षणिकविज्ञानधारायाः स्थितिः सिद्ध्यति । तादृशी स्थितिरेव तन्मते मोक्षः । इत्थं विज्ञानवादिनो बुद्धेः क्षणिकतां स्वयंप्रकाशरूपतां च कल्पयित्वा, सा बुद्धिरेवात्मेति वर्णयन्ति ।

- No external objects at all

- **What are we experiencing there is only Corresponding knowledge inside, No External Physical Objects.**

Vedantin	Buddhist
<ul style="list-style-type: none"> <li>- There is Vishaya of Objects = Jnanam</li> <li>- Vijnam = Vritti inside</li> <li>- Ghata Vishaya, Ghata Vritti</li> </ul> <p><b>In Svapna :</b></p> <ul style="list-style-type: none"> <li>- No Vishayaha - Only appearance</li> <li>- Pratibhasikam</li> <li>- Shakti illumines</li> </ul> <p><b>In Waking :</b></p> <ul style="list-style-type: none"> <li>- Vyavaharikam - Objects outside, vritti Inside</li> <li>- Sakshi illumines</li> <li>- Paramartika Sakshi alone exists, Nityaha, world is Anityaha, Appearance</li> <li>- Ghata, Pata, Vishaya Mithya</li> <li>- Sakshi Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- No Objects</li> <li>- Only Vritti Vijnanam</li> <li>- No Ghata Vishaya only Ghata Vigyanam</li> <li>- Dream and waking only thoughts</li> <li>- No Dream, waking objects</li> <li>- No Objects other than experience</li> <li>- Only continuous flow of Vritti Pravaha, Experiences = Vigyanam</li> <li>- Vigyana Pravaha, No Vishaya</li> <li>- Vigyanam = Satyam</li> </ul>

- Upto this is General Agreement between Vedantin and Buddhist.

### What do we mean by Ghata Vigyanam?

- Ghata, Pata = Vritti and Reflected Consciousness
  - = Chidabasa Sahita Ghata Vritti
  - = Ghata Vigyanam
  - = Reflected Consciousness and Pot thought = Vritti Jnanam.



## Baudaha :

- Ghata Vigyanam = Original Consciousness  
= Not thought or Reflected Consciousness

## Budaha :

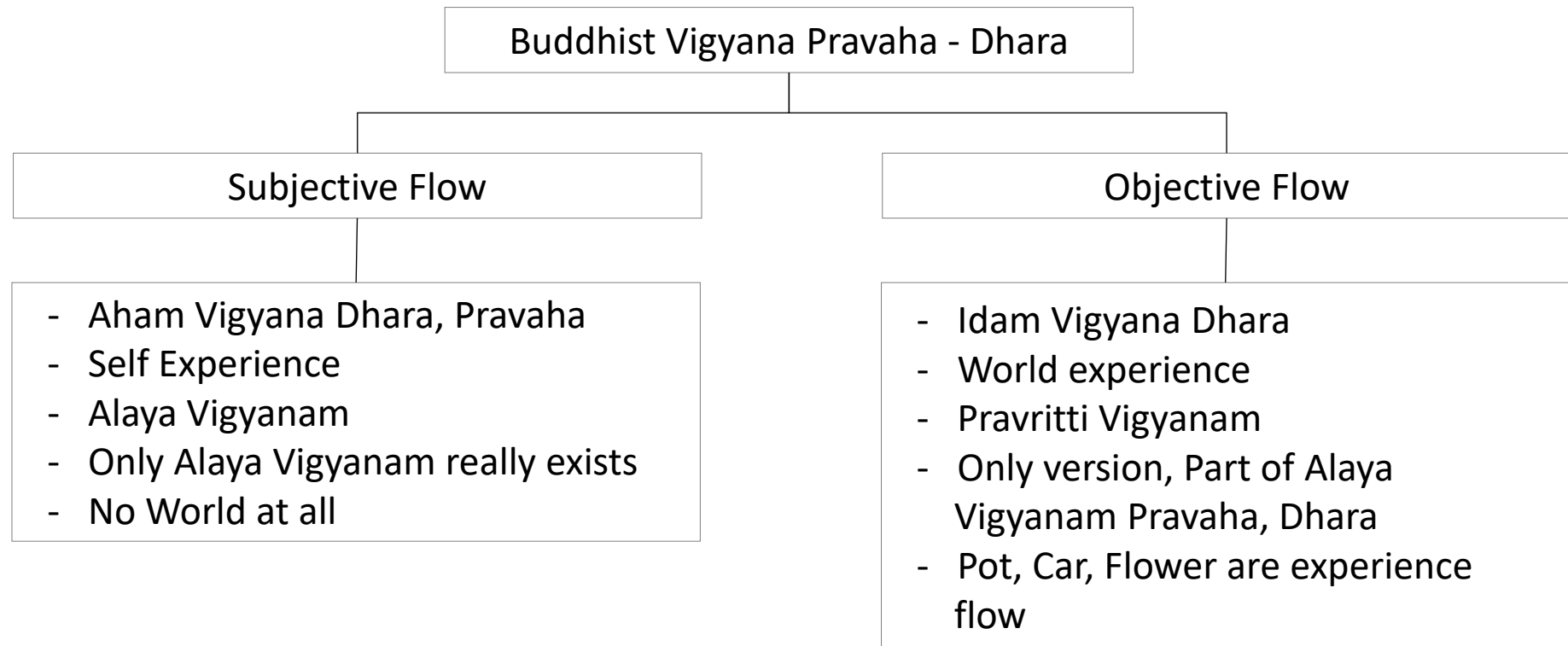
- No Chidabhasa vritti
- Original Consciousness comes and Goes

## Vedantin :

Chidabasa	Vritti
Changeless	Changes

Vedantin	Buddhist
<ul style="list-style-type: none"><li>- Flow of thought</li><li>- In Dream, flow of thoughts, no Objects in Dream</li><li>- No Dream world outside other than flow of vritti and Consciousness</li></ul>	<ul style="list-style-type: none"><li>- Original Consciousness born, Dies</li><li>- Original Consciousness - No 2, 3, 4 = World</li><li>- Flow of original Consciousness</li><li>- Every Consciousness called Ghata, Phata, Vigyanam</li><li>- When Consciousness flows, there is appearance of waking world</li><li>- In Jagrat, only flow of thoughts, no Objects</li><li>- Swapna and Jagrat Prapancha Nasti</li></ul>

Vedantin	Buddhist
	<ul style="list-style-type: none"> <li>- Chaitanya Pravaha = Vigyana Pravaha Asti</li> <li>- Vigyana Pravaha Vyatirikta Jagat Nasti</li> <li>- No material world at all</li> <li>- Momentary Vigyanam</li> <li>- Flow of Vigyanam = Flow of experience Atma flowing</li> </ul>



- Vigyana Dhara = Atma Dhara, life = Series of experiences.
- Pravritti Vigyana Dhara included in Alaya Vigyana Dhara = Atma
- All Objects = Configuration of Consciousness

- No Objects exist at all

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death.

### Kaivalyo Upanishad :

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।  
न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |  
na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

## Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |  
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- Ramanuja and Madhav Acharya in Prachanna baudha Criticise Buddhist as Nastika.
- Shankara Criticized as Nastika with Veidika Vesham
- Don't go to Shankara, Sanyasis....
- Dvaitin Criticize Shankara, use Abusive language.

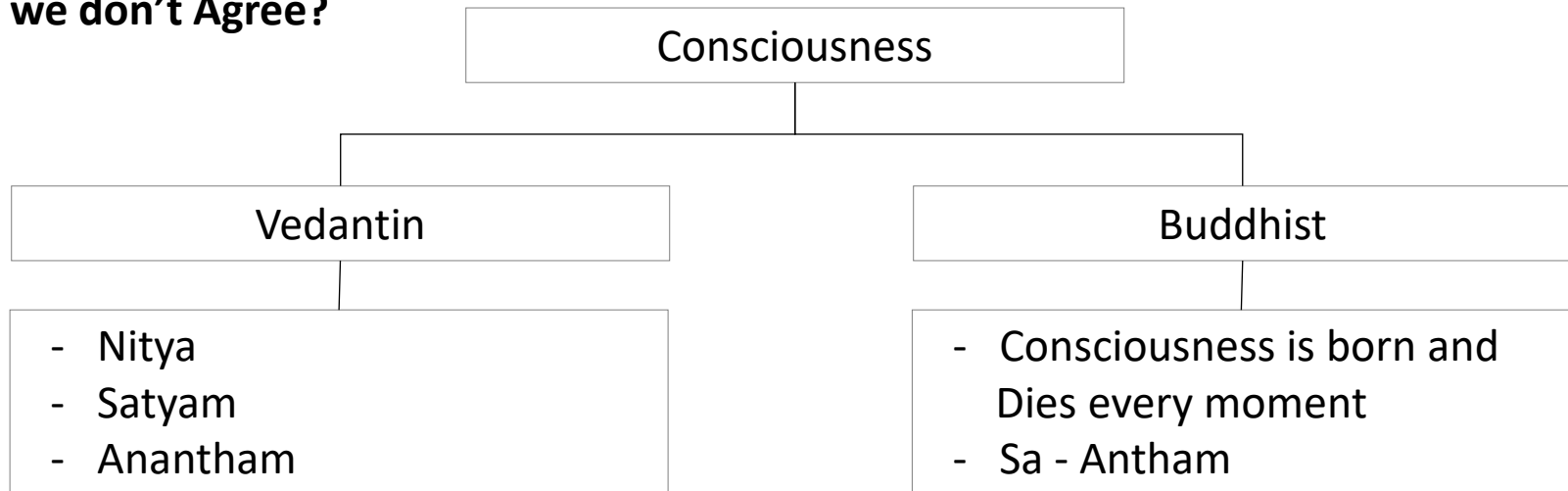
## Ending :

- Madhavacharya goes to Himalayas, Appreciates Beauty.
- All these Mountains, how can it be Mithya...
- Shankara and Kshanika Baudhas declare all Mithya, Nastika
- Sarve Padartha, Vigyanasya Vikara Bhavati.
- No matter, other than Consciousness.

## Consciousness :

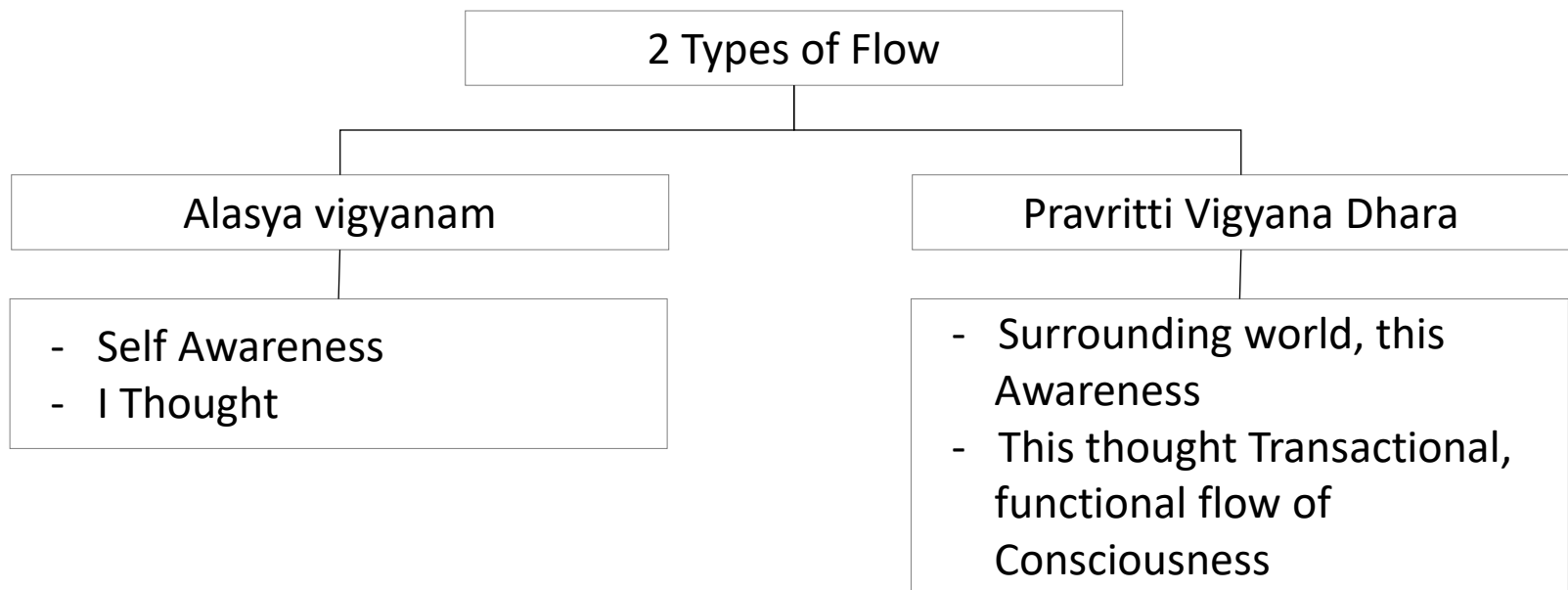
- Bauddha Matam
- Prakasha Rupam, Ever evident, Luminous, Self Revealing.
- We and Buddhist Agree on this.

## What we don't Agree?



## New Consciousness born Similar to Previous Consciousness :

- 1<sup>st</sup> Consciousness Dies only when 2<sup>nd</sup> Consciousness is born... 3<sup>rd</sup> , 4<sup>th</sup>
- 1<sup>st</sup> Displaced by 2<sup>nd</sup>
- All temporary Consciousness, Like flow of River
- Can't Dip in same River Twice
- River water Changes
- Vignasya Dhara Avichinnaha Anuvartante... Unborn continuous.



- Asamtat Leeyate Vigyana Dhara
- Aham Aham iti Vigyana dhara
- Makes us Say I - I - Continuously throughout the Day

Alasya Vigyanam	Anyatha Pravritti Vigyana Dhara
Continuous Self Awareness, experience, throughout Life	Awareness of Surrounding things

- Buddhist uses Buddhi for Consciousness
- Temporary Consciousness = Flowing Consciousness

## Vedanta :

- Buddhi = Intense Subtle Material.

## Buddhism :

- Consciousness is temporary, Momentary flow
- Ayam Ghata, Deha, Pataha = Vigyana Dhara
- Idam Vigyanam = Continuously replaced Consciousness, Pravritti Dhara
- Self Awareness always Associated with Surrounding Awareness.

Alasya Pravaha	Pravritti Dhara
<ul style="list-style-type: none"><li>- Self Awareness</li><li>- I though</li><li>- Karanam</li><li>- I am first Person</li></ul>	<ul style="list-style-type: none"><li>- This thought He, She, it</li><li>- Depends on Alasya Vigyanam</li><li>- From Self Awareness, Sakshat, Pravritti Dhara Rises</li></ul>

- Objects are not there, Object knowledge is born because of Subject knowledge.
- Pravritti Vigyana Dhara Utpadyate
- Mind refers to Pravritti Vigyana Dhara
- Buddhi refers to Alaya vigyana Dhara
- That is Nature of Mind.

Mind	Buddhi
Karyam	Karanam Momentary both flow of Consciousness

## Yogachara :

- This type of Buddhi is Atma

## Revision 214 : Topic 278 :

‘अहम्, अहम्’ इति विज्ञानधारा अालयविज्ञानधारेति कीर्त्यते । सैव बुद्धिरिति कथ्यते । ‘अयं घटः, अयं देहः’ इति विज्ञानधारा प्रवृत्तिविज्ञानधारेति भण्यते।अालविज्ञानधारायाः सकाशात्प्रवृत्तिविज्ञानधारोत्पद्यते । मनसः स्वरूपमपि प्रवृत्तिविज्ञानधारान्तर्भूतमेव ।अतो मन अालयविज्ञानधारारूपबुद्धेः कार्यम् । सा बुद्धिरेवात्मा।अालयविज्ञानधारया प्रवृत्तिविज्ञानधाराया बाधचिन्तनेन निर्विशेषक्षणिकविज्ञानधारायाः स्थितिः सिद्ध्यति ।

- ND Introduced Pancha Kosha Viveka.
- Only Jnani understands kosha as Kosha
- Ajnani Mistakes koshas as Atma

Jnani	Ajnani / Other Philosophers
<ul style="list-style-type: none"><li>- Annamaya Kosha</li><li>- Pranamaya Kosha</li><li>- Manomaya Kosha</li><li>- Vigyanamaya Kosha</li></ul>	<ul style="list-style-type: none"><li>- Annamaya Atma</li><li>- Pranamaya Atma</li><li>- Manomaya Atma</li><li>- Vigyanamaya Atma</li></ul>

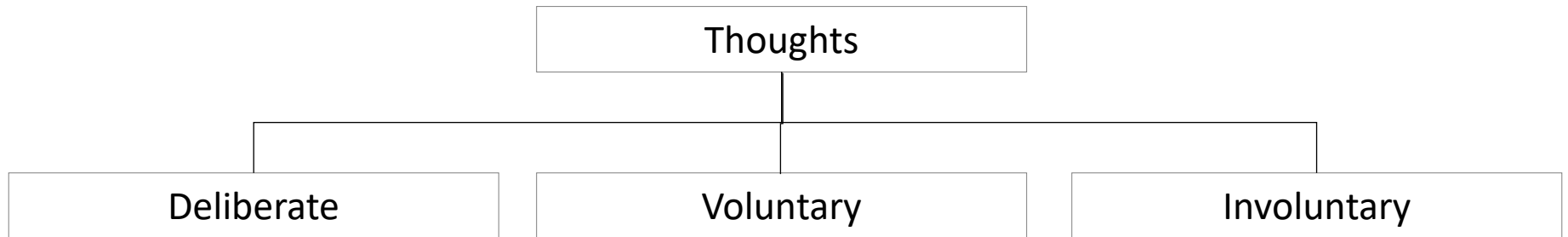


## Ajnani Does not use Shastra Pramanam :

- Avichara Siddhava or Durvichara Siddhava
- Vigyanamaya Kosha as Atma held by Yogachara Buddhist.

## Kshanika Vigyana Vada :

- Buddhis thoughts taken as Atma
- **Thought and Reflected Consciousness = Vritti Jnanam**
- Thoughts Rise and fall



- Vritti Jnana Pravaha
- Kshanika Vigyana Vada Mistakes each Vritti Jnanam as Original Consciousness, Atma
- **Vritti Jnanam not Original Consciousness but Mixture of Vritti and Reflected Consciousness.**
- Original Consciousness not Momentary Consciousness.

## Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति  
विजानन्वै तन्न विजानाति,  
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो  
विद्यतेऽविनाशित्वान्;  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं  
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti  
vijānanvai tanna vijānāti,  
na hi vijñāturvijñāterviparilopo  
vidyate'vināśitvān;  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ  
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

Atma	Vigyanamaya Kosha
<ul style="list-style-type: none"><li>- Nitya</li><li>- Nirvikara</li><li>- Beginningless</li><li>- Endless</li></ul>	<ul style="list-style-type: none"><li>- Anitya</li><li>- Savikara</li><li>- Has beginning</li><li>- Has end</li></ul>

- Momentary Continuously flowing thoughts Mistaken as world.
- No other Objective world at all

• **No Subject or Object other than Kshanika Vigyanam.**

- Vishayaha Na Satte, not experiencing hall but hall Awareness.
- I Awareness and world Awareness is continuous flow of Consciousness
- I Awareness is Similar
- World Awareness is Dissimilar, Table, Chair, Car
- Aham vritti Pravaha and Ayam Chaitanya Pravaha

Aham - I	Ayam - This
<ul style="list-style-type: none"> <li>- Subject</li> <li>- Alaya Vigyanam</li> <li>- Buddhi</li> <li>- Karanam</li> <li>- Without I thought, No world thought</li> <li>- 1<sup>st</sup> Person basis for 2<sup>nd</sup>, 3<sup>rd</sup> Person</li> <li>- I Awareness</li> </ul>	<ul style="list-style-type: none"> <li>- Object</li> <li>- Pravritti Vigyana Pravaha</li> <li>- Manaha</li> <li>- Karyam</li> <li>- World Awareness</li> </ul>

## Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

### Buddhist :

- I Awareness, not Constant, appears to be flowing.
- Not looking at same flame
- If continuous, oil will not be exhausted
- Oil exhausted because flame is Absorbing Oil
- This is Argument of Kshanika Vigyana Vadi
  - 1<sup>st</sup> Flame = 1<sup>st</sup> Drop of Oil
  - Last Flame = last Drop of Oil
  - Karana Nasha - Karya Nasha
  - Oil Karanam - Flame = Karyam

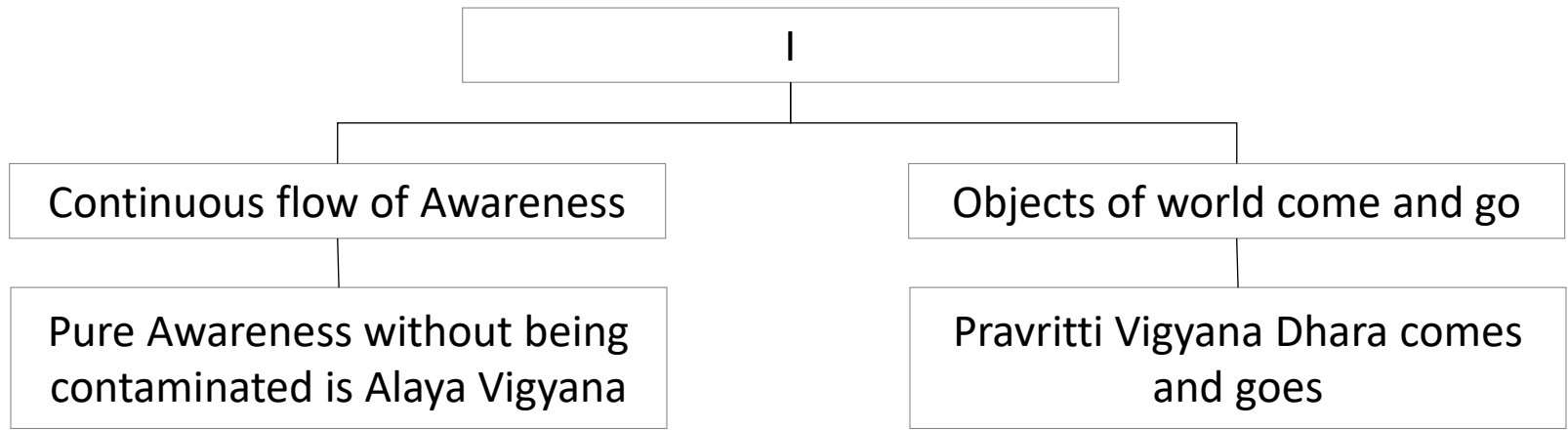
- Continuous flow is illusion
- I am, I am, Alaya Vigyanam is an illusion, it is continuously flowing Kshanika Vigyanam.
- **1<sup>st</sup> Person, 2<sup>nd</sup> - 3<sup>rd</sup> person always Mixed in our experiences**
- Viseshena Sahita Viseshya Jnanam.

Viseshanam	I
- World is Adjective	- Noun - Qualified with Consciousness

- Savishesha Alaya Vigyanam.
- **When we say I - we are always Associated with the world**

### Our Sadhana :

- **Remove Viseshanam with form of world Awareness, objective Awareness, by Neti Neti.**
- **What is left behind is Pure Awareness**
- Nirvisesha Alaya Jnana Rupa Chaitanyam remains



- Bada means Elimination, Negation, cognitively.

### Why it is Negated?

- Pravritti Vigyana Dhara is Karyam.

Panchami Vibhakti	Sashti Vibhakti
From	Of

- Remove world from I - Awareness, not I from world Awareness
- You will remain as Aham, Aham

### Gita - Chapter 3 :

यस्त्वात्मरतिरेव स्याद्  
 आत्मतृप्तश्च मानवः ।  
 आत्मन्येव च सन्तुष्ट  
 तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād  
 ātmatṛptaśca mānavaḥ ।  
 ātmanyēva ca santuṣṭaḥ  
 tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Remaining in Atma Alaya Vigyana Atma Nishta, Nirvisesha
- Freedom from world Awareness
- Pravritti Vigyana Pravaha Rahita Kshanika Vigyana Dharaya
- Alaya Vigyana Dharaya Sthithihi
- Remaining in I Awareness close to Vedanta

**Negate world and remain in I - Awareness**

- I Awareness = Anitya Kshanika Chaitanyam
- We say : Nitya Chaitanyam

Vedantin	Buddhist
<ul style="list-style-type: none"><li>- Chit is Ultimate truth</li><li>- Nitya Chaitanyam has no location</li><li>- Revealed by Shastra, Veda Pramanam</li><li>- With logic can arrive at Changing Matter, thoughts</li><li>- Seer of thoughts is I, Atma, Subject, Changeless</li></ul>	<ul style="list-style-type: none"><li>- Mixes up as Chidabasa</li><li>- Kshanikam, Anityam</li><li>- Anitya Chidabasa has location</li><li>- Logic enough to arrive at truth</li></ul>

## Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'heynaiva sujnanaya prestha,  
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?  
[1 - 2 - 9]

## Buddha :

- Born Hindu, Rejected Veda, ends up in wrong conclusion.

## Manu Smriti :

- Hindu only if you accept Veda as independent valid source of knowledge.
- We can never arrive at permanent Valid conclusion without Veda.

## Modern Science :

- Consciousness is temporary product of Brain
- When Brain dies, consciousness goes
- Science, Religion, Logic Arrives only at Anitya Vastu for Nitya Vastu must come to Vedanta.
- We have to remain in I Awareness which is called moksha



तादृशी स्थितिरेव तन्मते मोक्षः । इत्थं विज्ञानवादिनो बुद्धेः क्षणिकतां स्वयंप्रकाशरूपतां च कल्पयित्वा, सा बुद्धिरेवात्मेति वर्णयन्ति।

### **Abidance in Alaya Vigyanam - What type?**

- Free from world awareness called Pravirthi Vigyanam
- Without world awareness
- Abidance in self awareness is Moksha is Yogachara - Matihi

### **In this Manner, Ittam, Kshanika Vigyana Vadi concludes :**

- Mistakes buddhi - Every thought as Kshanikam and Swayam Prakasham
- They think every thought is self shining, self-aware

### **Fact :**

- **Thought is not sentient by itself**
- **Thought is self aware because of Chidabasa only**
- Not knowing Chidabasa, they mistake awareness as integral part of thought.
- Thought and Chidabasa, Reflected awareness Chaitanyam = Vigyana Maya Kosha
- Thought by itself Jadam
- Chidabasa Sahitha Jada Vritti Mistaken as Chaitanyam
- Vritti Pravaha, They mistake as Swayam Prakasha Chaitanyam Pravaha
- Surgical Diagonosis of their Mistake

## Where did they go Wrong?

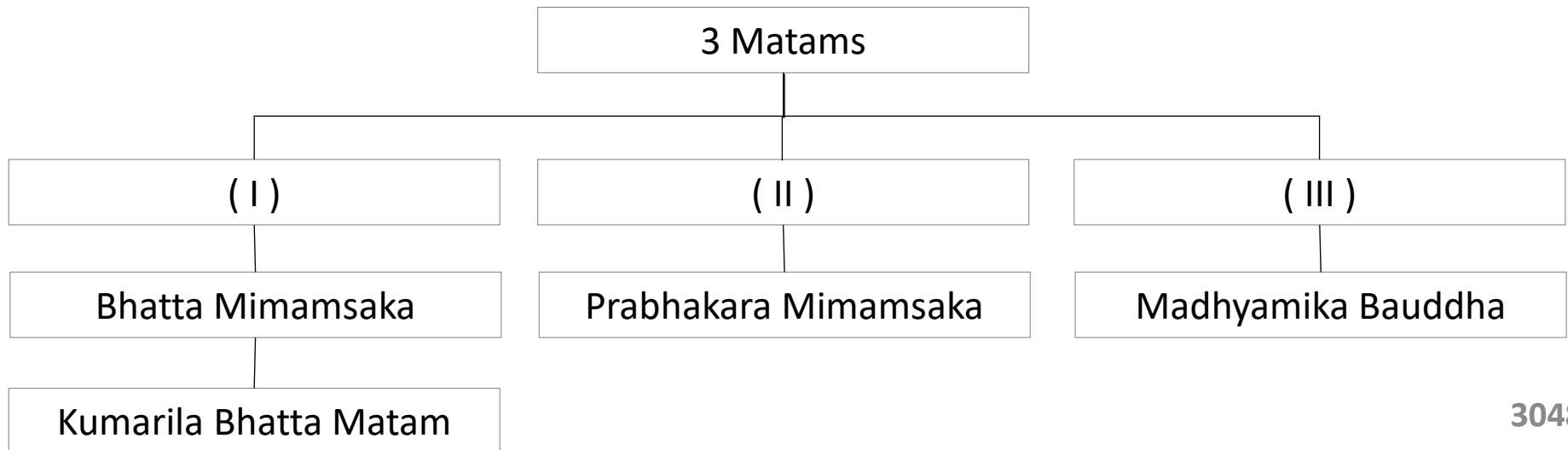
- They think Buddhi is self Aware
- Buddhi is jadam, Achetanam
- It appears Svayam Prakasham because of Chidabasa
- They have not understood Chaitanyam clearly as they don't Believe in Vedas.

## Example :

- Moon taken as Self shining, not knowing Moon has only borrowed light.
- Buddhi Mistaken as Atma
- Vigyanam Maya Kosha - Mistake is now over
- Annamaya, Pranamaya, Manomaya, Vigyanamaya taken as Atma.

## Anandamaya Kosha :

- 3 Great Philosophers have Mistaken it as Atma



## Topics 279 - 282 :

(अ०. २७९-२८२) अ०नन्दमयकोक्ष एवात्मेति मतम् —

(२७९) तत्र भट्टमतम् — पूर्वमीमांसावार्तिककारो भट्ट एवमाह — न हि विद्युल्लेखेवात्मा क्षणिकः, किन्तु स्थिरः । स अ०त्मा जडरूपः प्रकाशरूपश्चास्ते । अयमस्याभिप्रायः —

- Kumarila Bhatta called Purva Mimamsaka Vartikara
- Purva Mimamsa exists in form of Sutras written by Jaimini Rishi.
- Analyze Purva Bhaga, Karma - Khanda

## Uttara Mimamsa Sutra :

- Analyse Uttara Bhaga Vedanta
- Vyasa writes Brahma Sutra
- Shabdara Svami has written commentary on Jaimini Mimamsa Sutra

## Primary Bashyams

Purva Mimamsa Karma  
Khanda

Jaimini Sutra

Shabara Swami Bashyam

Kumarila Batta Vartika  
(Verses) Shankara Accepts

Prabhakara Mishra Vartika  
(Verses)

Uttara Mimamsa Jnana  
Khanda

Vyasa Brahma Sutra

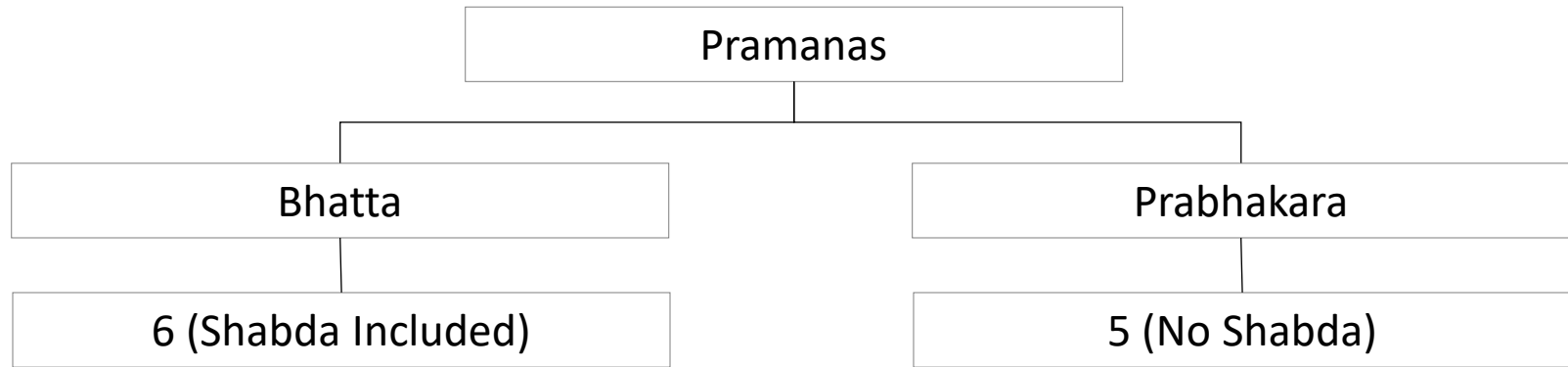
Shankara Bashyam

- Vartika
- Sureshwaracharya :**
- Brihadaranyaka Upanishad Vartika
  - Taittiriya Upanishad

- Our literature is Vast
- Vartikams also commented Upon
- Mimamsaka ideas borrowed by Shankara to explain Brahma Sutra
- Shabara Bashyam existed before Shankaras times.

## 2 Streams of Kumarila and Prabhakara Different :

- Vyavahare Bhatta Nyayaha
- In rituals, follow Bhatta matam
- Prabhakara close to Nyaya - Veiseshika Tarqa Shastra
- Bhatta - Close to Vedanta Darshanam



### Bhatta :

- Kshanika Vigyana Vadi Wrong

### Atma :

- **Never momentary**
- **It is Sthiraha (Changeless) Kutastha, Achala, Nitya**
- Na Vidyula Lekha Iva - Not like Lightening, Flash, claimed by Yogachara

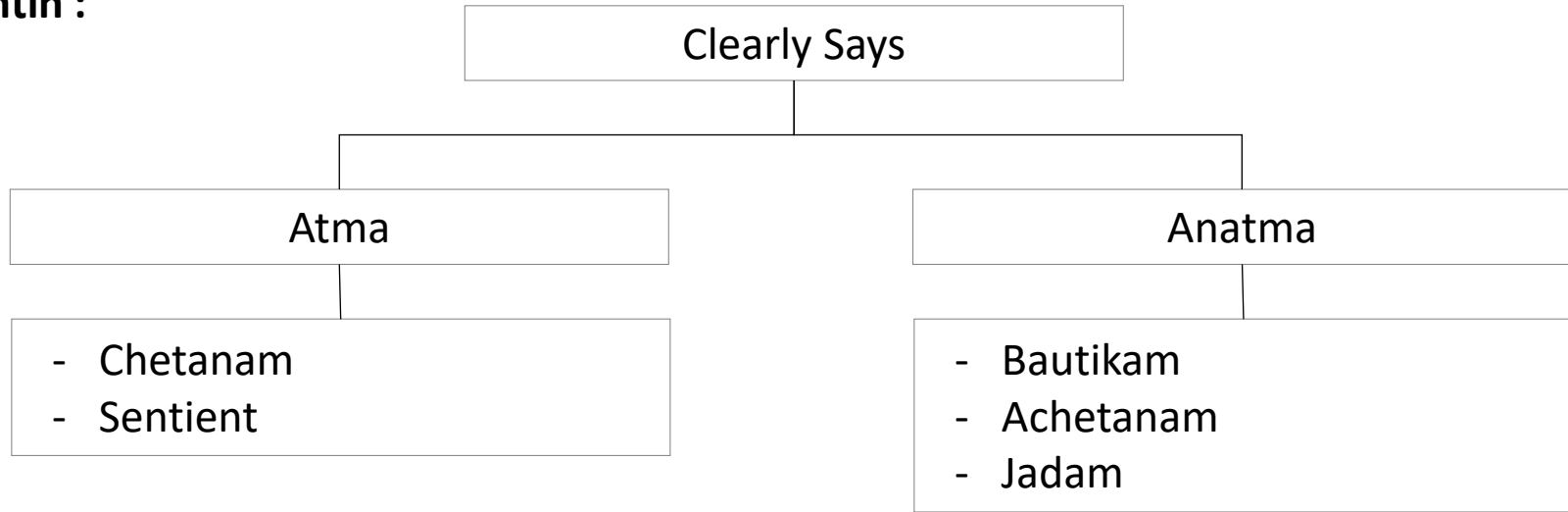
### What is nature of Eternal Atma?

- Jadam or Chaitanyam

## Bhashta :

- It is Jada - Chetana Mixture

## Vedantin :

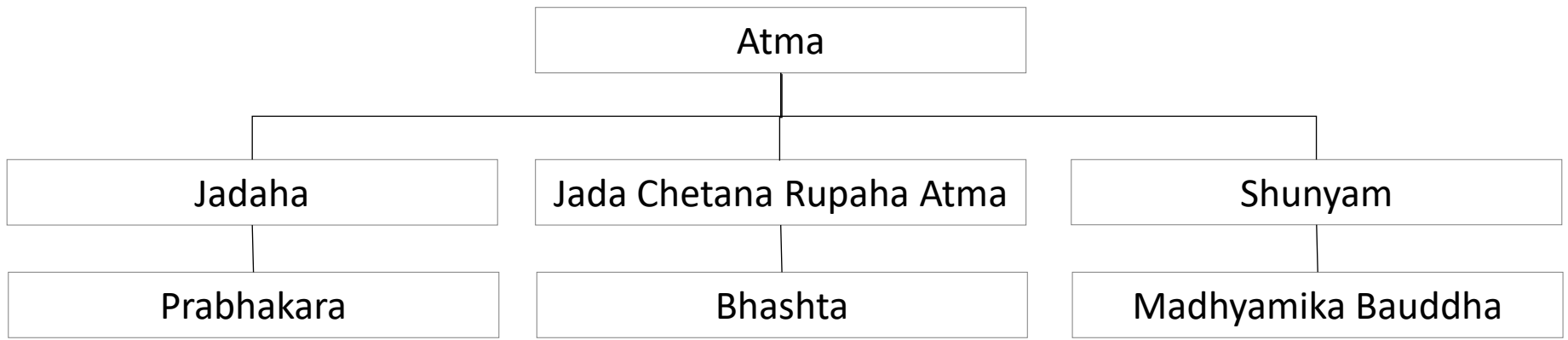


## Bhashta :

- Jada Praksha Rupaha Aste, Bavati

## How Atma Mixture of Jada and Chetana?

- 3 Philosophers Analyze sleep State and Conclude wrongly
- In Sleep world Disappears, Pravritti Dhara has gone away.
- I alone am there - Nature of I can be Studied in Sushupti
- Remember Sushupti in waking and find out What happens in Sushupti.



### Revision 215 : Topic 279 :

(अ. २७९-२८२) अानन्दमयकोक्ष एवात्मेति मतम् —

- As part of Panchakosha Viveka, how there are Regular States in which one Kosha taken as Atma Even though all Koshas are objects of experience.
- Lay and Philosophers both commit the Mistake
- Vigyana Maya Kosha is over
- From Vigyana Maya Kosha, Serious Philosophers come, Yogachara - Kshanika Vigyana Vadis
- Vigyana Maya Kosha = Thought and Reflected Consciousness.
- Each thought is Shinning because of Reflected Consciousness.
- **Original thought is Jadam**
- **Because of sentiency of thought they Mistake thought as Consciousness.**
- **Every Vritti Jnanam Mistaken as Svarupa.**

- Vritti and Vritti Jnanam are flowing Constantly, Hence
- Yogachara concludes momentary Consciousness, flowing one after another is Atma
- Hence he is called Kshanika Vigyana Vadi

### Topic 279 :

(२७९) तत्र भट्टमतम् — पूर्वमीमांसावार्तिककारो भट्ट एवमाह — न हि विद्युल्लेखेवात्मा क्षणिकः, किन्तु स्थिरः । स आत्मा जडरूपः प्रकाशरूपश्चास्ते ।

### Anandamaya kosha Vadi :

- 3 Philosophers mistake Anandamaya kosha as Atma
- Anandamaya Kosha = Karana Shariram = Sushupti Avastha
- **We have shed 4 Koshas already, don't identify with them as Self, not aware of them**
- Now we are in Anandamaya kosha
- Mistake committed with respect to Sushupti = Comes under Anandamaya Kosha.
- Some thinkers Analyse Sushupti and come out with wrong conclusions

### I) Atma - Chetana - Achetana Ubayatmika :

- Sentient - Insentient mixture - Bhatta Matam

### II) Atma - Shunyam :

- Atma is neither Chetanam or Achetanam
- It is Non-existent, nothing exists
- Madhyamika Buddhism.



### III) Atma is kevala Achetanam Svarupa :

- Only inert, Insentient

अयमस्याभिप्रायः —सुषुप्तेरुत्थित एवं वदन्ति 'एतावन्तं कालमहं जडो निःसञ्ज्ञोऽस्वाप्सम्' इति । तस्मादात्मा जडरूप इति सिद्ध्यति । किञ्च सुषुप्तादुत्थितस्य स्मृतिरपि भवति । अननुभूतेऽर्थे न स्मृतिर्भवेत् । सुषुप्तावात्मस्वरूपातिरिक्तं न किञ्चिदपि ज्ञानसाधनमस्ति । सुषुप्त्यनन्तरभाविस्मृतेः कारणं सौषुप्तज्ञानमेव वाच्यम् । तच्च सुषुप्तिकालीनं ज्ञानमात्मस्वरूपमेव । इत्थमात्मा खद्योतवत्प्रकाशरूपोऽप्रकाशरूपश्च । ज्ञानरूपत्वात् प्रकाशरूपः, जडरूपत्वादप्रकाशरूपश्च । अानन्दमयकोश एव प्रकाशरूपोऽप्रकाशरूपश्चास्ति । सुषुप्तौ चैतन्याभाससहिताज्ञानमेवानन्दमयकोश इत्युच्यते । तत्र चिदाभासः प्रकाशरूपोऽज्ञानमप्रकाशरूपं च भवति । तस्माद्ब्रह्मते अानन्दमयकोश एवात्मेति सिद्धम् ।

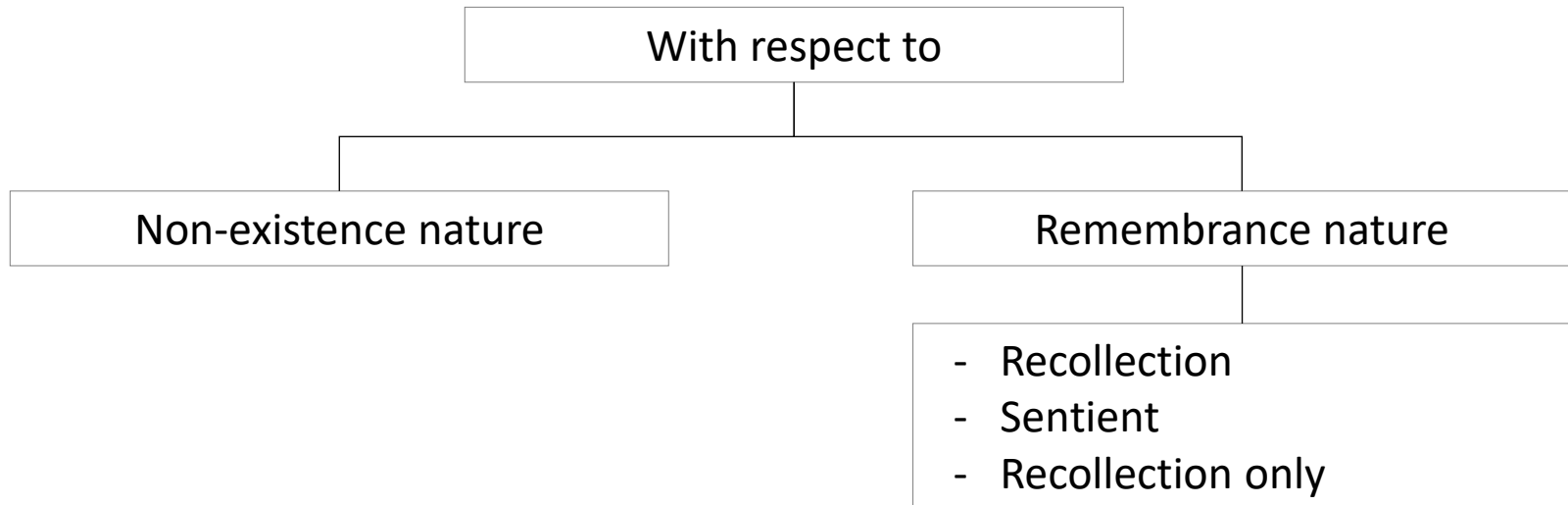
#### A) Until now I Slept like a log of Wood :

- Inert Atma in sleep, I was inert in Sleep, I did not know anything around me
- Atma = Insentient matter

#### b) After Waking I Declare :

- I have remembrance of the fact that I was Jadam
- There must be some Sentiency in sleep
- There is Memory Possible of Sleeper I

- Memory only if experiences have been there
- Un- experienced thing can't be remembered in earnest, inertness experience belongs to someone.
- Non-experienced inertia can't be remembered
- **Inertia and Inertia experience both exist in sleep**

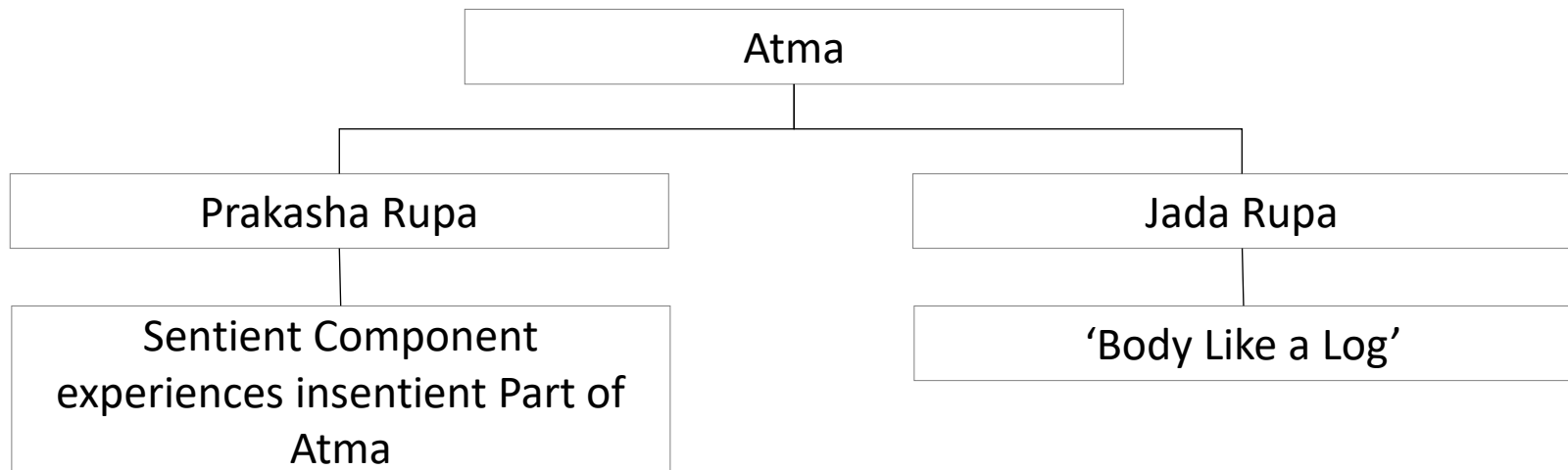


Collection	Recollection
<ul style="list-style-type: none"> <li>- Collection</li> <li>- Anubhava must have been there</li> <li>- Experience is by Atma Alone</li> <li>- No other knowing instrument in Sushupti</li> </ul>	<ul style="list-style-type: none"> <li>- Smrutihi through Instrument</li> </ul>

- Experience of Inertia can be undergone only by Atma to experience Jadatvam.
- Jnana Sadhana Nasti
- No other Instrument of knowledge other than Atma Svarupam.
- Jnana Indriyas, karma Indriyas and Antahkaranam, are resolved
- Only Available is Nitya Atma
- Nitya Atma is the experiencing component

I was like a Log	Rememberance
Inert Component	Remembrance of nothingness, ignorance, Blankness, Ananda Proves Sentient component of Atma

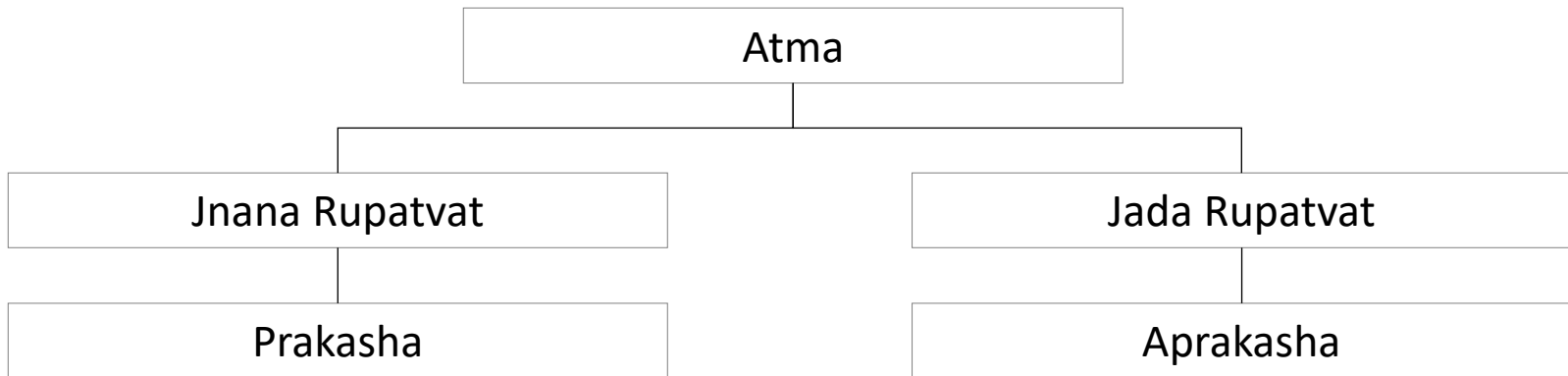
- Memory of Sushupti, is the experience that Occurred during Sushupti
- Knowledge in Sleep can belong to Atma Alone, nothing else is there to experience ignorance.



- Eyes - One part of me, experiences hand, another part table
- Chetana Amsha experiences Achetana Amsha during Sushupti.
- Therefore, Atma must be a mixture of both

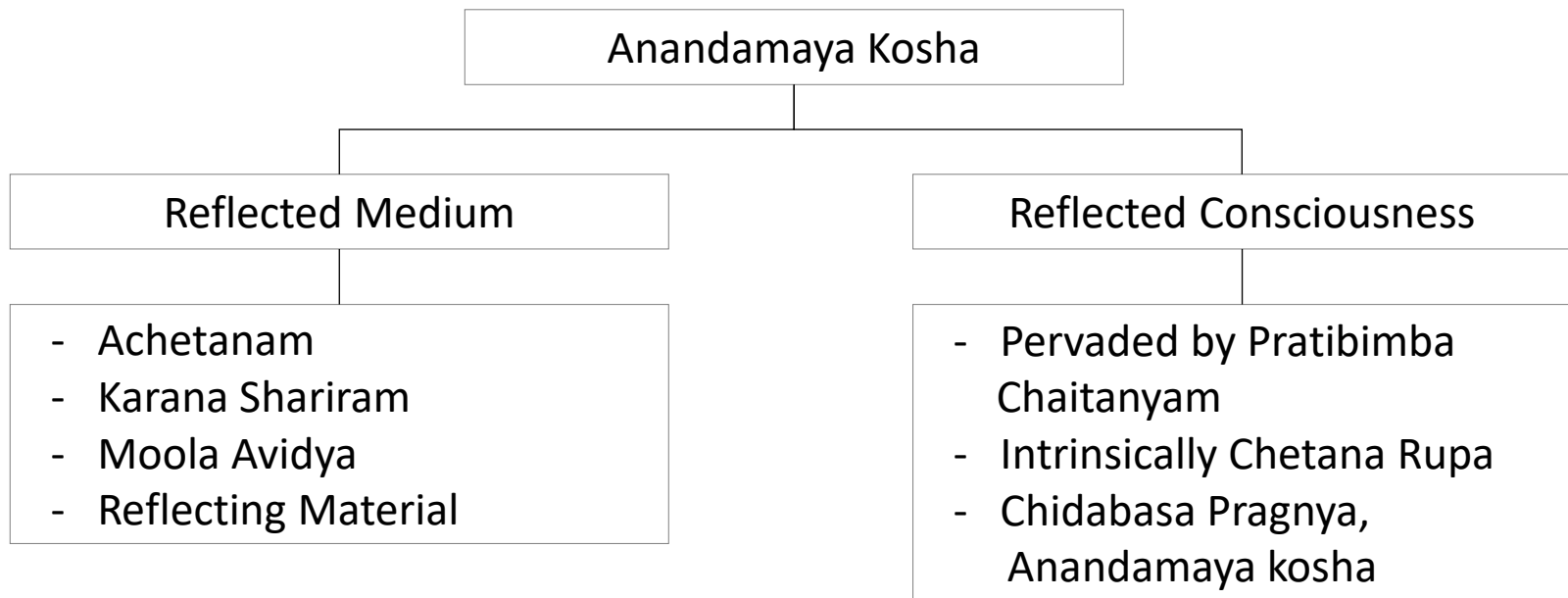
### Is it possible?

- Like Vedantin quotes spider for Bhagawan to be both :
- Abhinna Nimitta and Upadana Karanam
- Atma is Chetana - Achetna Rupaha like glue worm
- One part glows, another Non-glowing
- Khadya Davathu - Ke Akasha Jyotate... Shining in the sky



### Bhatta :

- Atma is Mixture of Chetana - Achetanam
- He refers to Anandamaya Kosha
- Mixture of Chetanam, Achetanam



- In Sushupti Kala, it is Mixture of Chetanam - Achetanam
- Prakasha - Aprakasha Rupa in Sushupti kalam
- It connects Bhatta and Vedanta
- Mixture called Anandamaya Kosha
- Mixture Mistaken as Atma

• **Agyanam = Moola Avidya = Self ignorance not Physics ignorance**

Ignorance	Chidabasa
Insentient	Reflected Consciousness, sentient

## Mistake No. 1 :

- Bhatta Mistakes Anandamaya Kosha as Atma

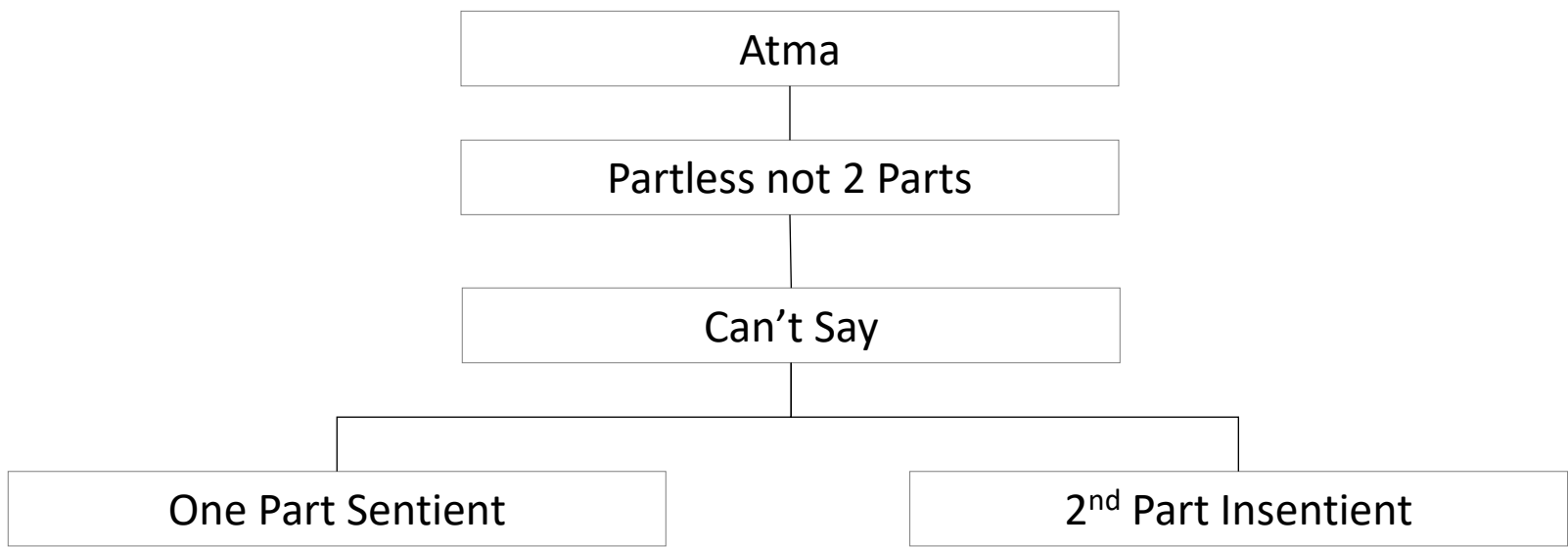
## Mistake No. 2 :

- Madhyamika Buddhism.

(२८०) माध्यमिकबौद्धमतम् (अानन्दमयकोश अात्मा) — शून्यवादिनो बौद्धास्त्वेवमाहुः, अात्मा निरंशः । तस्मादेकस्यैवात्मनः प्रकाशरूपत्वमप्रकाशरूपत्वं च न घटेत् । खद्योतस्य सांशत्वादेकोऽंशः प्रकाशरूपोऽपरोऽंशोऽप्रकाशरूपश्च भवति । न त्वात्मनो निरंशस्य विरुद्धोभयरूपवत्त्वकथनं युक्तम् । यद्युभयरूपतासिद्धये अात्मनः सांशत्वम् अङ्गीक्रियते तर्हि सांशानां घटादीनामुत्पत्तिनाशदर्शनादात्मनोऽपि उत्पत्तिनाशवत्त्वं प्रसज्येत । यदुत्पत्तिनाशवद्वस्तु तदुत्पत्तेः प्रागूर्ध्वं च नाशादसद्भवति । अाद्यन्तयोर्यदसत्तन्मध्येऽप्यसदेव भवति । “अादावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा” (मा. का. वै. ६) इति स्मृतेः । तस्मादुत्पत्तिनाशवत्त्वे अात्मा असद्रूपो भवेत् । तथा अात्मभिन्नः सर्वोऽपि पदार्थः उत्पत्तिनाशवत्त्वादसद्रूप एव । अनया रीत्या अात्मानात्मरूपसकलवस्तूनामसद्रूपत्वात् शून्यमेव परमतत्त्वमिति शून्यवादिनो माध्यमिकबौद्धस्य मतम्

(२८०) माध्यमिकबौद्धमतम् (अनन्दमयकोश अात्मा) — शून्यवादिनो बौद्धास्त्वेवमाहुः, अात्मा निरंशः । तस्मादेकस्यैवात्मनः प्रकाशरूपत्वमप्रकाशरूपत्वं च न घटेत् । खद्योतस्य सांशत्वादेकोऽंशः प्रकाशरूपोऽपरोऽंशोऽप्रकाशरूपश्च भवति । न त्वात्मनो निरंशस्य विरुद्धोभयरूपवत्त्वकथनं युक्तम् । यद्युभयरूपतासिद्धये अात्मनः सांशत्वम् अङ्गीक्रियते तर्हि सांशानां घटादीनामुत्पत्तिनाशदर्शनादात्मनोऽपि उत्पत्तिनाशवत्त्वं प्रसज्येत । यदुत्पत्तिनाशवद्वस्तु तदुत्पत्तेः प्रागूर्ध्वं च नाशादसद्भवति । अाद्यन्तयोर्यदसत्तन्मध्येऽप्यसदेव भवति । “अादावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा” (मा. का. वै. ६) इति स्मृतेः । तस्मादुत्पत्तिनाशवत्त्वे अात्मा असद्रूपो भवेत् । तथा अात्मभिन्नः सर्वोऽपि पदार्थः उत्पत्तिनाशवत्त्वादसद्रूप एव । अनया रीत्या अात्मानात्मरूपसकलवस्तूनामसद्रूपत्वात् शून्यमेव परमतत्त्वमिति शून्यवादिनो माध्यमिकबौद्धस्य मतम्

- Madhyamika - One group of Buddhism called Shunya Vadi
- Negates Bhatta Matam
- Vedantin accepts Shunya vadi's negation of Bhatta Matam
- Atma is free from Amsha, parts.



### Glow Worm :

- Vishama Drishtanta wrong example
- Glow worm has Parts

### Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

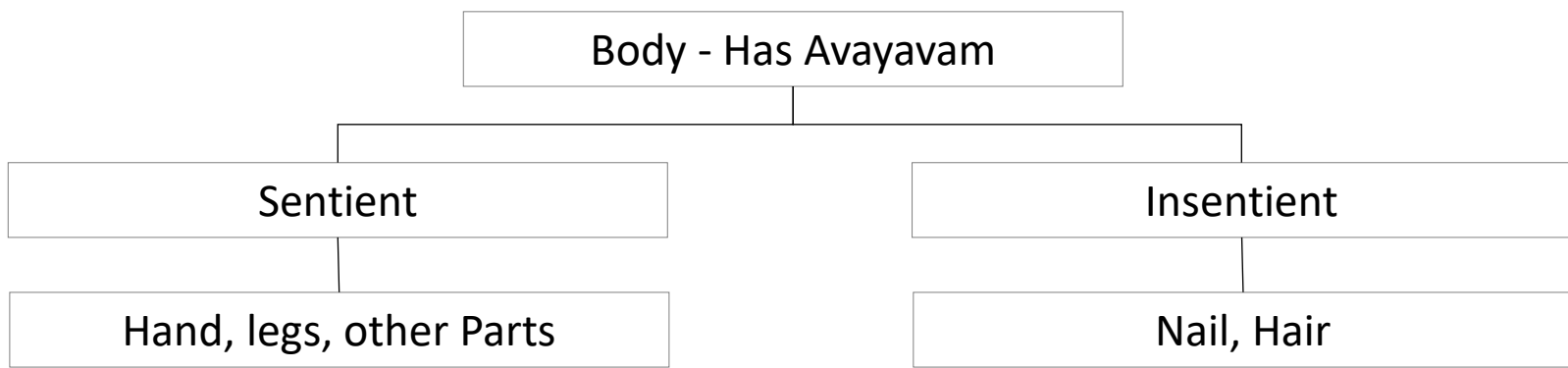
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivya-mosadhyah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]





### **Khadyota - Avayava :**

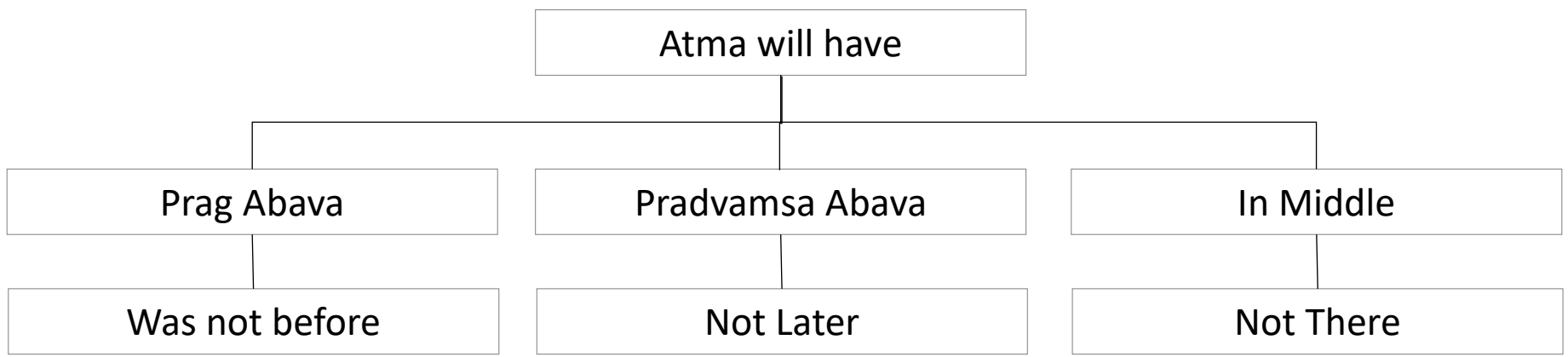
- Atma = Nir-avayavam - Nir-anshatvat
- Sa Amshatvat = Glow worm

### **Shunyavadi to Bhatta :**

- Change your stand
- Accept Avayava for Atma
- One part sentient, other insentient.
- We are jumping from frying pan to fire

### **Tarqa / Logic :**

- If Atma has part, anything with part is an assemblage
- Yatu Savayavam, Tatu Karyam
- Akasha = Akaryaha - Nitya, Niravayavam
- If Atma Savayavam, it will be like Anatma - Jayate...
- If it is born, it will die



- Pot has Avayava, Karyam, temporary
- Atma like pot

### Mandukya Upanishad :

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।

आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥ ६ ॥

rūpakāryasamākhyāśca bhidyante tatra tatra vai |

ākāśasya na bhedo'sti tadvajjīveṣu nirṇayaḥ || 6 ||

In form, function and name though there can be difference here and there, yet there is no difference at all in space which is One without a second. So also is the definite conclusion with regard to the Jiva-s. [3 - K - 6]

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ३१ ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'avitathā iva lakṣitāḥ || 31 ||

That which is non-existent in the beginning and in the end, is necessarily Non-existent in the intermediary stage also. The Objects we see are illusions, still they are regarded as if real. [4 - K - 31]

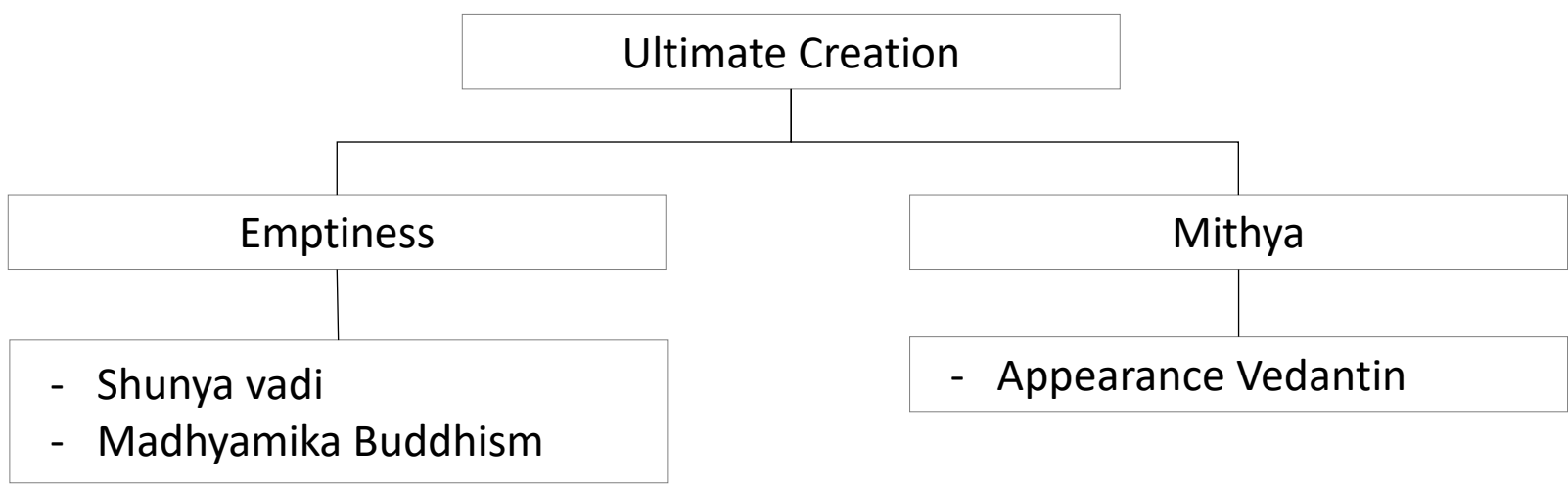
- Pot Seemingly existent.

Pot	Is
Seeming Appearance	Borrowed from Clay

World	Is
Seeming Appearance with Borrowed Existence	Borrowed from Atma

- Nastika - Quotes Gaudha Pada karika
- Before Birth, After Death, No Atma Non-existent in Middle Also
- Trikale Api - Atma Nasti = Shunyam
- Atma like Ghataha because Atma is Savayavam
  - Atma = Asat
  - Anatma = Asat
- Tattva = Asat Rupaha Eva

Anatma	Atma
<ul style="list-style-type: none"> <li>- Universe</li> <li>- Subject to Arrival, Departure like pot</li> </ul>	<ul style="list-style-type: none"> <li>- Like Pot</li> </ul>



### Aim of ND :

- To show Shunyavadin referring to Anandamaya kosha, Blankness, Emptiness
- Technical argument - 6 Verses borrowed from Panchadasi - Chitra Deepa Prakaranam (125 - 130)

तेऽप्यज्ञानरूपानन्दमयकोशमेव प्रतिपादयन्ति । तथा हि, दृष्टिभेदेनाज्ञानं त्रिभि रूपाः प्रतीयते।  
(१) अद्वैतशास्त्रसंस्काररहितस्य जगदाकारेण परिणतमज्ञानं सत्यत्वेन प्रतीयते । (२)  
अद्वैतशास्त्रानुसारियुक्तिकुशलानांपण्डितानामज्ञानं तत्कार्यं जगच्च सदसद्विलक्षणानिर्वचनीयत्वेन  
भाति । (३) ज्ञाननिष्ठां प्राप्तस्य जीवन्मुक्तस्य विदुषोऽज्ञानं तत्कार्यं च तुच्छत्वेन प्रतीयते ।  
तुच्छम्, असत्, शून्यम् इति त्रयः शब्दाः समानार्थाः । तथा चोक्तं पञ्चदश्यां चित्रदीपे —

- What is Status of world.

### 3 Stand Points :

#### i) Pratyaksha Vadi :

- Goes as per Pratyaksha Pramanam.
- Does not depend on

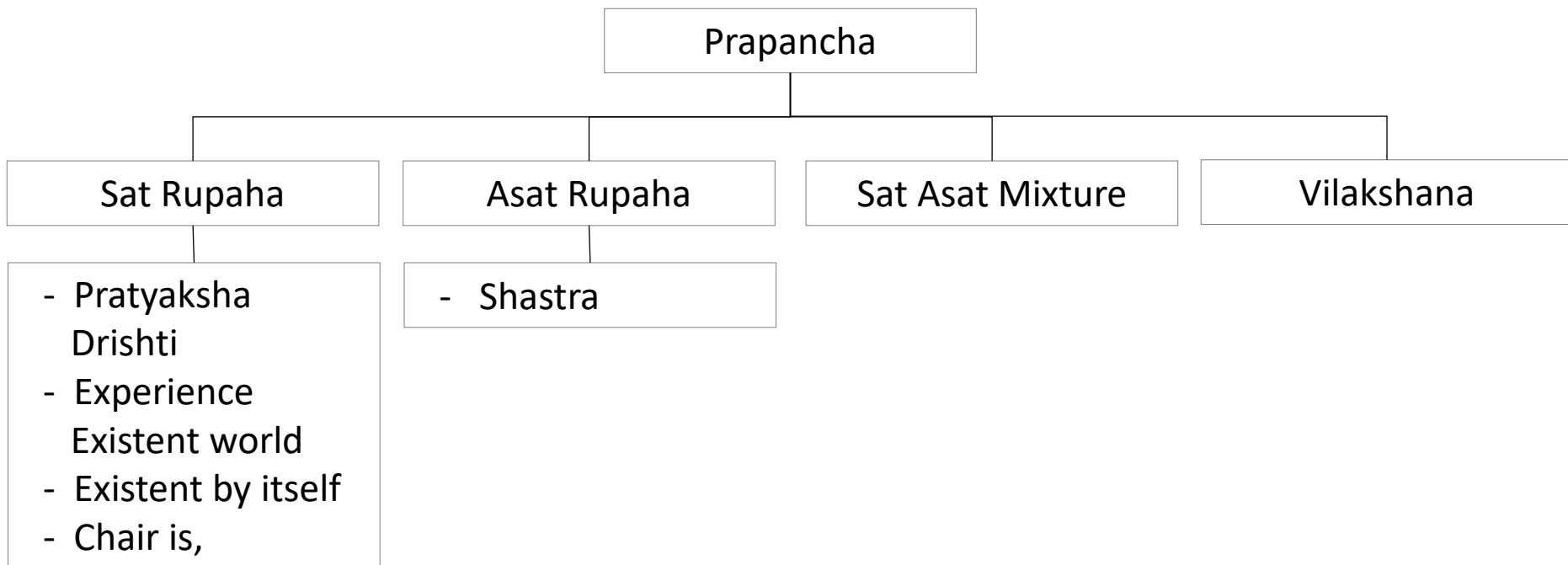
<ul style="list-style-type: none"><li>• <b>Shastra, Independent Pramanam Valid by itself</b></li></ul>
--

#### ii) Shastra Pramana Vadi :

- Abides in Shastra Pramanam
- Pratyaksha Pramanam Non-relevant
- Shastra Pramana Matra Drishti
- Both Pratyaksha and Shastra Upajeevya Pramanam.

#### iii) Tarqa Pramana Vadi :

- Reconciles both Shastra and Pratyaksha both powerful, Valid, not ignorance
- Pratyaksha Pramana - Prapancha Vatu
- Shastra Pramana Drishti Prapancha Asatu
- World not Sat or Asat, Opposites can't Co-exist
- This group says it is Sat - Asat Vilakshanam, Anirvachaniyam



### i) Sat Rupa :

- Existence belongs to the world
- World has existence of its own
- World is Satyam, this group not exposed to Shastra.

### ii) Mandukya Upanishad :

- Shastra reveals Brahman and says only Prathyaksha Pramanam reveals the world
- Shastra by Neti Neti Vachanaihi, reveals truth about the world

Brahman	World
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>Substratum real</li> </ul>	<ul style="list-style-type: none"> <li>- Adhyasa</li> <li>- Superimposition</li> <li>- Unreal</li> </ul>

- Pramatra, Pramana, Prameyam is part of the world (Reflected Consciousness and Reflected Medium)
- Triputi Neti Neti, negated

### Mandukya Upanishad :

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।  
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

vikalpo vinivarteta kalpito yadi kenacit |  
upadeśādayaṃ vādo jñāte dvaitaṃ na vidyate || 18 ||

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised. [1 - K - 18]

- **With respect to Shastra no Universe at all**
- Pratyaksha included in the Universe
- Sarvam Nasti
- World = Asat

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- Not Reconcile Pratyaksha
- **Shastra negates Pratyaksha Pramanam.**

### iii) Category - Mixture :

- In between not Jnani with Nishta or Ajnani without Shastric knowledge.
- Has Paroksha Jnanam, not Aparoksha Jnana Nishta

Shastra	Pratyaksha
<ul style="list-style-type: none"><li>- Negates world</li><li>- Says world is Asat</li><li>- Attacked by Pratyaksha</li></ul>	<ul style="list-style-type: none"><li>- Asserts world</li><li>- Can't Say world is Asat</li><li>- World is Satu</li><li>- Attacked by Shastra</li></ul>

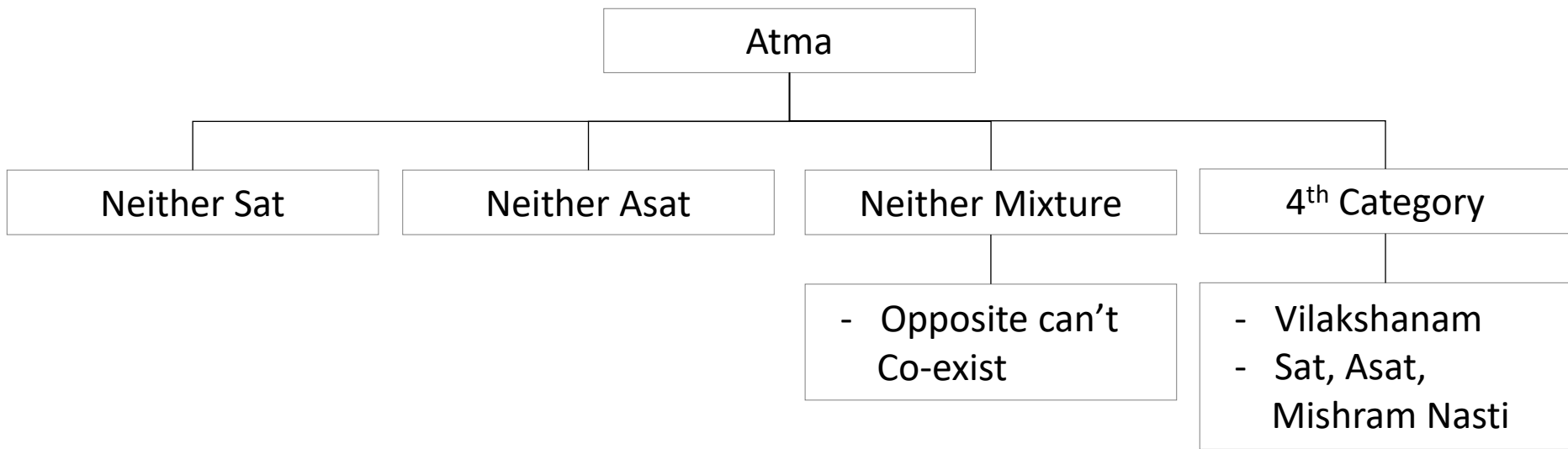
### Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]





- Sat Asat Vilakshanam - Anirvachaniyam is Atma
- Discussed in Chitra Deepa Prakaranam.

### Revision 216 :

(३) ज्ञाननिष्ठां प्राप्तस्य जीवन्मुक्तस्य विदुषोऽज्ञानं तत्तत्कार्यं च तुच्छत्वेन प्रतीयते ।  
तुच्छम्, असत्, शून्यम् इति त्रयः शब्दाः समानार्थाः । तथा चोक्तं पञ्चदश्यां चित्रदीपे —

- Pancha Koshas Viveka
- Because of Mistake, it is called Kosha - Dress, Indirectly Covers Original Atma, the Spiritual being which we are in our Sleep State and other States.
- Mistake called Kosha in Vedanta
- For other Philosophers, it is not Kosha but Atma
- Now Annmaya Kosha being Discussed

- 3 Philosophers Commit Mistake of taking Annamaya Kosha as Atma

### i) Kumarilla Bhatta :

- Atma is Jada - Chetan Mixture

Jadam	Chetanam
<ul style="list-style-type: none"> <li>- Because Anandamaya Kosha is Jadam, Karana Shariram</li> <li>- Inert</li> </ul>	<ul style="list-style-type: none"> <li>- Because of Chidabasa in Karana Shariram</li> <li>- Consciousness is Nityaha</li> </ul>

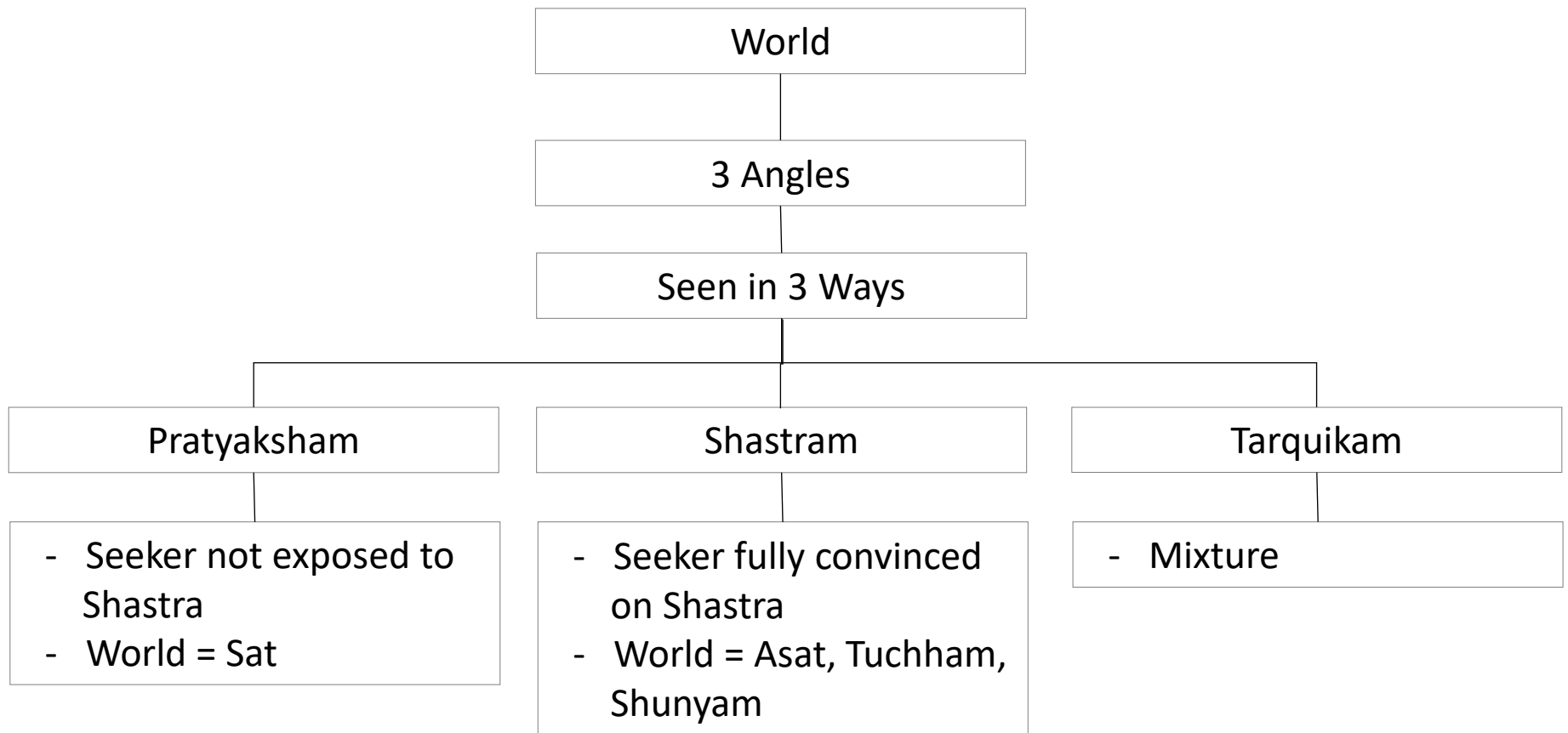
- Atma is Jada - Ajada Rupa, Like Glow Part - Partly Dark, Partly Shining.

### ii) Madhyamika Buddhist :

- Atma = Annamaya Kosha = Shunyam, Emptiness, Nothingness

### How Shunyam?

- ND Explains Mistake in technical format
- Uses Panchadasi - Chapter 6
- Unique approach, Nowhere else it is taken up.



### i) Pratyaksham :

- All Pramanas Indicate world is independently existent.
- Anumana, Upamana, Anupalabdhi, All borrow Data from Pratyaksham (Upajeevya Pramanam - Primary Source)
- Science Depends on Pratyaksham
- World has its own existence not borrowed
- World is Sat Category.

## ii) Shastram :

- Negates world completely.

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- World has borrowed existence, comes only from Shastra.
- **All Non-Brahman negated by Shastra, Have no existence at all**
- World is Asat category
- Asat = Tuchham = Not Mithya
- No Pratyaksha Reveals Brahman
- Pratyaksha itself negated
- All Pramanams negated

Upajeevya Pramanam Stronger

Pratyaksha

Shastram

- Both Independent, Valid, Powerful, can't negate
- Can negate Upajeevi Pramanam...
- Anumanam negated by Pratyaksham

### **Anumana (Weaker) Pramanam :**

- Depends on Pratyaksha for Data
- Upajeevi weaker
- Upajeevya (Stronger) can negate
- Upajeevi (Weaker)
- One Upajeevya can't negate another Upajeevya

Pratyaksha	Shastra
<ul style="list-style-type: none"> <li>- World</li> <li>- Sat</li> <li>- Existent</li> </ul>	<ul style="list-style-type: none"> <li>- World</li> <li>- Asat</li> <li>- Non-existent</li> </ul>

- Both equally Valid - Can't be negated

### **iii) Yauktika Drishti, Tarquika Drishti :**

- Logical Angle, not Neiyayika
- Reconcile Shastram and Pratyaksham

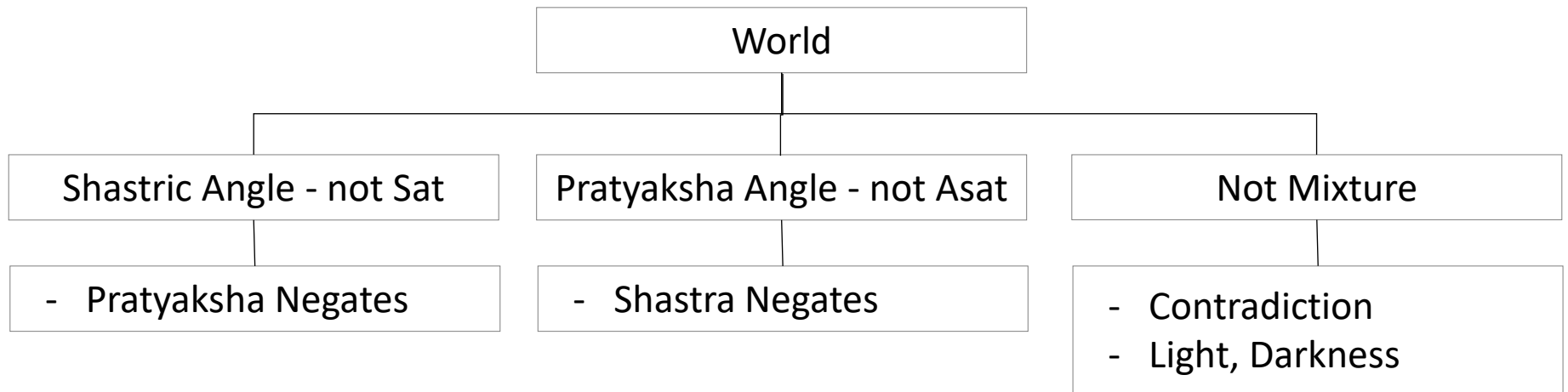
- Sat - Asat - can't Combine
- Saka - Beka
- Want - Don't want not Pachidi and Kichidi
- Let world have little bit of Sat and Asat
- Paraspara Virodhatvat

**Vivekachudamani :**

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
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*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]



#### 4<sup>th</sup> Category :

- Put world in 4<sup>th</sup> Category

• **Not Sat, Asat, Sadasat but Sat Asat Vilakshanam, Anirvachaniyam Mithya**

- World = Uncategorisable as existent, Nonexistent or a Mixture, Anirvachaniyam, Mithya
- We are dangling between Pratyaksham and Shastram
- Jnani goes as per Shastram, Pratyaksham is Asat, Drops Pratyaksham

• **Brahma Vyatirikta Sarvam Asat, Tuchham, Shunyam**

- It is this Shastra Drishti, ND focuses on

#### Shastra Drishti :

- World not Sat, Mithya
- World is Asat, Tucham
- Ananda Amaya Kosham comes under Tuchham

- Shunyavadi has mistaken Anandamaya kosha as Atma
- 3 Drishti Bhedas borrowed from Panchadasi - 6th chapter
- World seen from 3 Angles
- Maya = Moola avidya = Avidya

### **Tattva Bodha :**

- Avidya = Karana Shariram = Anandamaya kosha
- Anaadi - Avidya Anirvachaniya Rupam
- World = Maya = Avidya = Karana Shariram
- Ananda Maya kosha = Seen in 3 Angles (Sat, Asat, Mixture)
- 5 Synonyms not studied = Not remembered
- Agyanam appears as Universe
- World = Advaita Samskara Rahitam = No Vasana
- Agyanam appears as Universe

<ul style="list-style-type: none"> <li>• <b>Fundamental ignorance of Atma has solidified into world, for senior student</b></li> </ul>
--

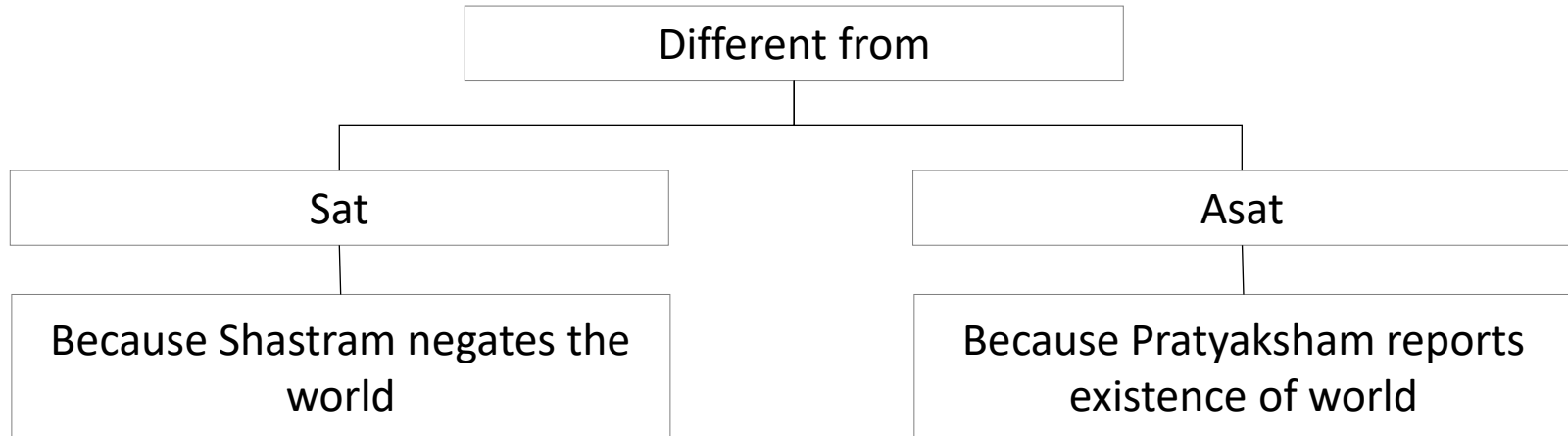
- Desk, Chair, world = ignorance solidified
- Karanam Eva Karyam Bhati
- Gold appears as Ring
- Maya - ignorance appears as world
- Agyana Eva Jagat Karana Parivartham



- Agyanam = World = Solidified appearance, Sat for 1<sup>st</sup> Group - Pratyaksha Vadis

## 2<sup>nd</sup> Group :

- Logical - Tarqikas - use logic
- Scholars : have Paroksha Jnanam Srotريا not Brahma Nishta
- Agyanam - Ignorance - Karanam and product becomes Sat Asat Vilakshanam.



- Neither Sat or Asat
- Hence 3<sup>rd</sup> Category Vilakshanam
- This is for Reconciling group

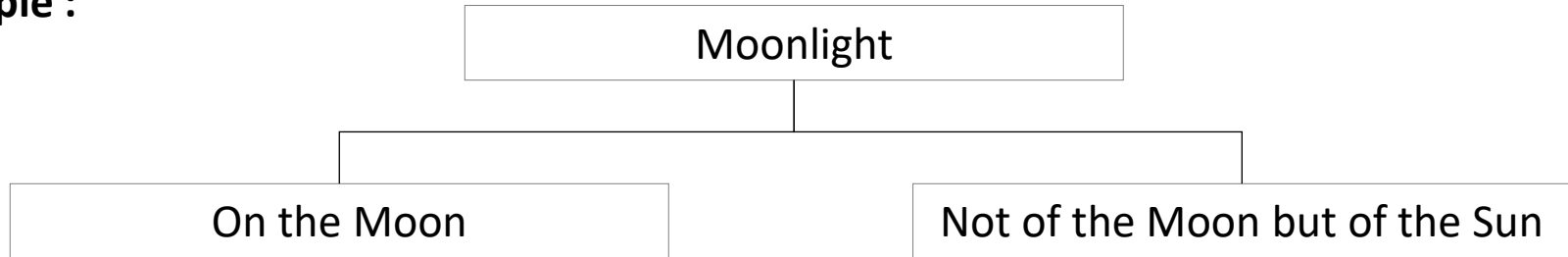
## 3<sup>rd</sup> Group :

- Jnana Nishtas who are also Srotريas
- In Binary format Maya and World = Asat
- Pratyaksha reports as Sat

## How Tuchham while Seeing the world?

- Even when Pratyaksham reports as existence, existence is on the world not of the world

Example :



- While experiencing light on the moon, swear moon does not have light.

Similarly looking at the world, Jnani says :

- World does not have existence of its own
- **Existence belongs to Brahman**
- World = Seeming appearance = Tuchham = Asat
- Understand as Asat



- Post Shankara creation, Philosophy, by Vidyaranya.

## Panchadasi - Chapter 6 :

माया चेयं तमोरूपा तापनीये तदीरणात् ।  
अनुभूतिं तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥१२५॥

**Māyā ceyam tamo rūpā tāpanīye tadīraṇāt,  
anubhūtiṁ tatra mānam prati jajñe śrutiḥ svayam || 125 ||**

The Tapaniya Upanishad declares Maya to be tamas or darkness. The empirical experience of all is evidence for the existence of Maya, says the Sruti. [Chapter 6 – Verse 125].

जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।  
आबालगोपं स्पष्टत्वादानन्त्यं तस्य साऽब्रवीत् ॥१२६॥

**Jaḍam mohātmakam tat ca ityanubhāvayati śrutiḥ,  
ābāla gopam spaṣṭatvāt ānyantyaṁ tasya sā'bravīt || 126 ||**

The Sruti points to the universal experience of the insentient and illusory nature of Maya, as displayed by persons of undeveloped intellect, such as children and dullards. [Chapter 6 – Verse 126].

अचिदात्मघटादीनां यत्स्वरूपं जडं हि तत् ।  
यत्र कुण्ठीभवेद्बुद्धिः स मोह इति लौकिकाः ॥१२७॥

**Acidātma ghaṭādīnām yat svarūpam jaḍam hi tat,  
yatra kuṇṭhi, bhaved buddhiḥ sa moha iti laukikāḥ || 127 ||**

The nature of the pot and other inert objects exhibits insentiency (which is a characteristic of Maya). People say that the intellect feels shy to fathom the depths of Maya. [Chapter 6 – Verse 127].

इत्थं लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।  
युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥१२८॥

**Ittham laukika drṣṭyaitat sarvai rapyanu bhūyate,  
yukti drṣṭyā tvanir vācyam nāsadā sīditi śruteḥ || 128 ||**

All people admit in their experience existence of Maya. From the logical point of view Maya is inexplicable. Sruti too declares it to be neither existence nor non-existence. [Chapter 6 – Verse 128].

## Panchadasi - Chapter 6 :

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।  
विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तिः ॥१२९॥

Nāsadā sīt vibhā tatvāt no sadā sīcca bādhanāt,  
vidyā dr̥ṣṭyā śrutaṁ tucchaṁ tasya nitya nirvṛttitaḥ ॥ 129 ॥

Since the effects of Maya are undeniably manifest, its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the Atman) it is always inoperative and hence negligible. [Chapter 6 – Verse 129].

तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।  
ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥१३०॥

Tucchā'nirvacanīyā ca vāstavī cetyasau tridhā,  
jñeyā māyā tribhir bodhaiḥ śrauta yauktika laukikaiḥ ॥ 130 ॥

Maya is looked upon in three ways from the point of view of knowledge and Sruti it is negligible; for empirical reason it is indefinable and for the ordinary people it is real. [Chapter 6 – Verse 130].

माया चेयं तमोरूपा तापनीये तदीरणात् ।  
 अनुभूतिस्तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥ १२५ ॥  
 जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।  
 अाबालगोपं स्पष्टत्वादानन्त्यं तस्य साब्रवीत् ॥ १२६ ॥  
 इत्थं लौकिकदृष्ट्यैतत् सर्वैरप्यनुभूयते ।  
 युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥ १२८ ॥  
 नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।  
 विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तितः ॥ १२९ ॥  
 तुच्छानिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।  
 ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥ १३० ॥ इति ।

- Vidhyaranya Analyses in Chitra Deepa Prakaranam - 30 Verses Verse 123 to 158
- Tattva Bodha does not explain Maya and Mithya.

**Tattva Bodha :**

तत्त्वविवेकः कः ?  
 आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।

*Tattavivekaḥ kaḥ?*

*Ātmā satyam tadanyat sarvam mithyeti |*

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal. [Verse 8]

- Tat Sarva Mithya Yeti
- Sattva, Rajas, Maya Asti
- Maya not defined
- Maya = Tuchham = Asat (Non-existent) = Shunyam

## 6<sup>th</sup> Chapter - 292 Slokas :

- World = Maya called Anirvachaniyam for Scholars
- For Brahma Nishta, Shastra Nishtas - Assert, Shastra declares truth of creation
- Maya = World = Asat = Tuchham
- Vidyaranya quotes Narsimha

## Nrisimha Tapaniya Upanishad :

- Chapter 9 - Verse 4 - Extracts 3 Views

### i) Maya = Tamo Guna = Darkness not Solid Substance :

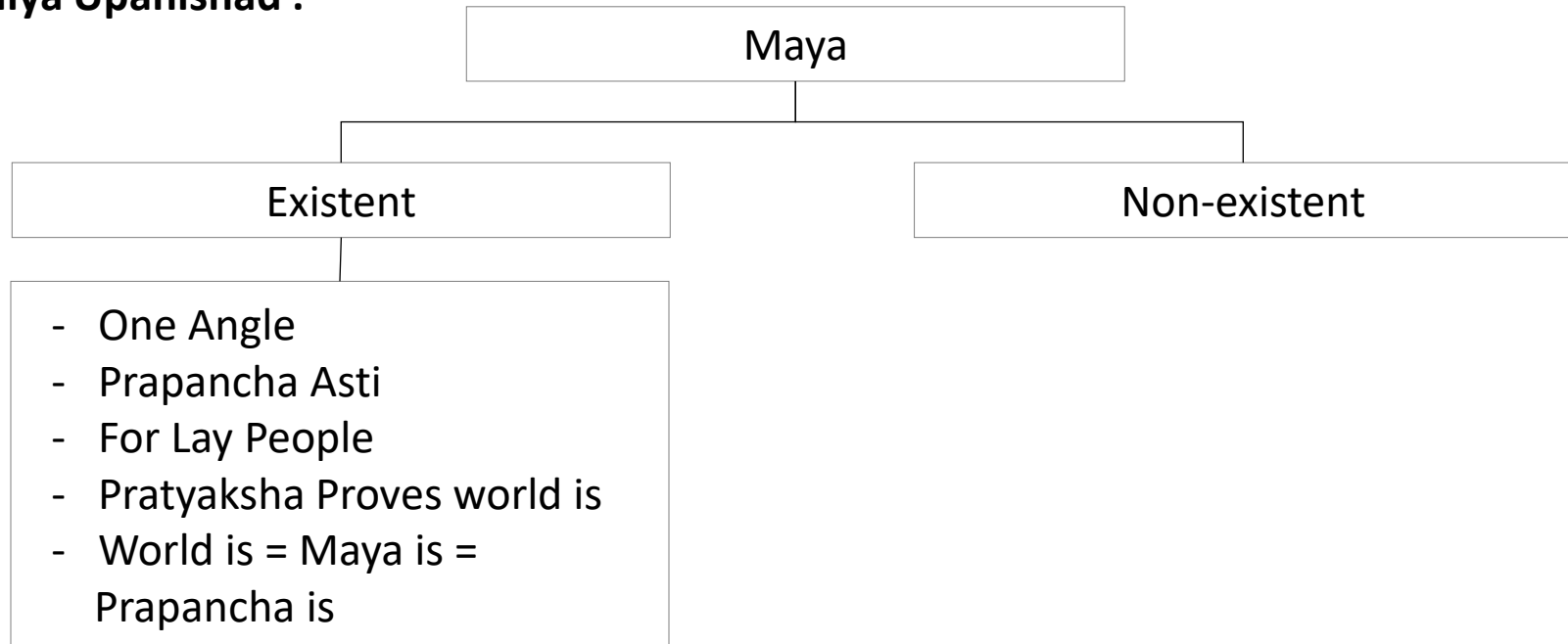
- Can't handle

- |  |
|--|
| <ul style="list-style-type: none"> <li>• <b>Can't Say existent, Non-existent not Mere absence of Light</b></li> <li>• <b>Because Darkness is Capable of Covering objects, make them Non-existent.</b></li> </ul> |
|--|

- Unique Example of Maya, Avidya, Karana Shariram = Darkness, Consciousness, Tamo Guna
- Is it Sat / Asat?
- It is Anirvachaniyam, experienced by all in Sushupti, inert.

- We experience but don't Analyze
- Maya = Eternal Darkness = Inert
- Witnessed by Sakshi I
- Avidya = Internal Darkness, Tamo Guna

### Tapaniya Upanishad :



- What you experience as Inert Matter is Maya, Jadam, Prapancha, Condensed ignorance, Matter.
- It is Mohatmakam, More you enquire, more it becomes Mysterious
- World = Molecules, Proton, Atoms, Sub-atomic Particles, Uncertainty  
= Mohatmakam, Mysterious

- **Maya makes us experience - world as Jada Prapancha.**

## Available as existent for Whom? Kshetrajna, Purusha :

- For everyone from baby, cowherd Boy, Illiterate, Scholars
- Aanantyaam - All pervading, eternally existent
- Matter not created, destroyed
- Eternal truth for Scientist

## Narasimha Uttara Tapaniya Upanishad :

- Yukti Drishtya Tu - Use reasoning, Reconcile Shastra and Pratyaksha

## Both :

- Shastra = No world

## Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |  
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]



## Kaivalyo Upanishad :

वैदरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

- Upanishad Dares - See while experiencing Declare it is not there
- Yukti Drishtya Anirvachania

Sat	Asat
Existent	Non-existent

## World :

- Seemingly existent
- Uncategorisable

## Veda :

- Nasadiya Suktam
- Rig Veda Sutram

## Nasadiya Suktam :

तम आसीत्तमसा गूहळमग्रे प्रकेतं सलिलं सर्वाऽऽदम् ।  
तुच्छेनाभवपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥३॥

tama āsīt tamasā gūḷham agre 'praketam salilam sarvam ā idam |  
tucchyenābhv apihitam yad āsīt tapasas tan mahinājāyataikam || 3 ||

At first there was only darkness, wrapped in darkness. All this was only unilluminated water. That One which came to be, enclosed in nothing, arose at last, born of the power of heat. [Verse 3]

- World is not Asat, it is experienced
- Therefore, not Non-existent
- In Wake of Knowledge, for Jnani, everything is Brahman, world.
- World negated for Jnani Badanat
- Therefore not Sat
- 2<sup>nd</sup> Category Over
- Sad Asat Vilakshanam, Anirvachaniyam over

### iii) Vidya Drishti - Jnani Angle :

- World is Tuchham why?

### Shastra Says :

- World is not there in 3 Periods of time
- Nitya Nivritti, eternally, Absent, Tri kale Api Nasti

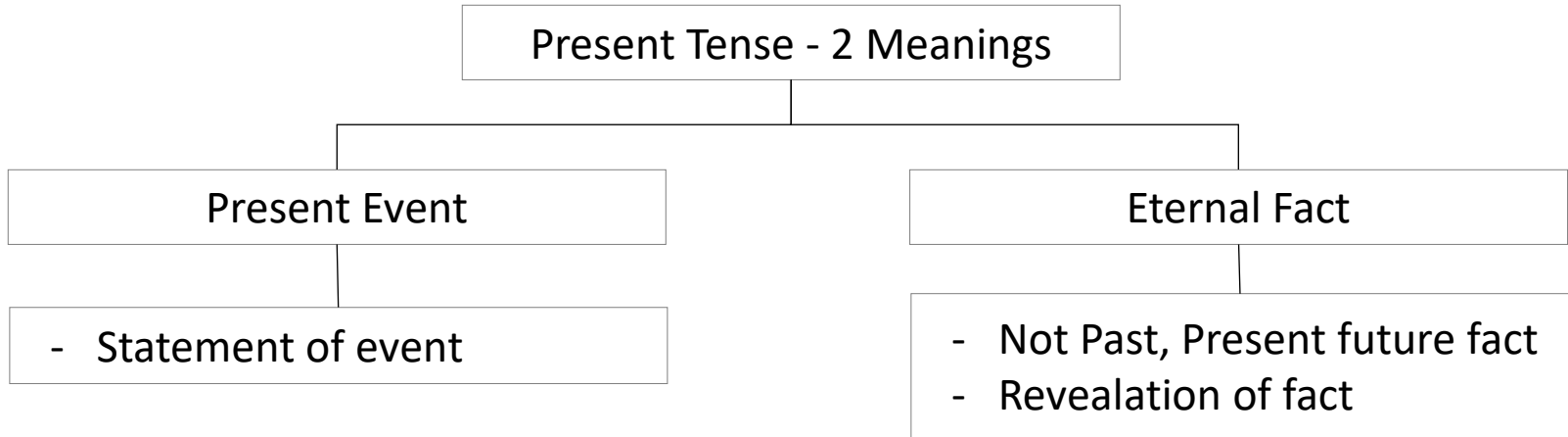
## Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

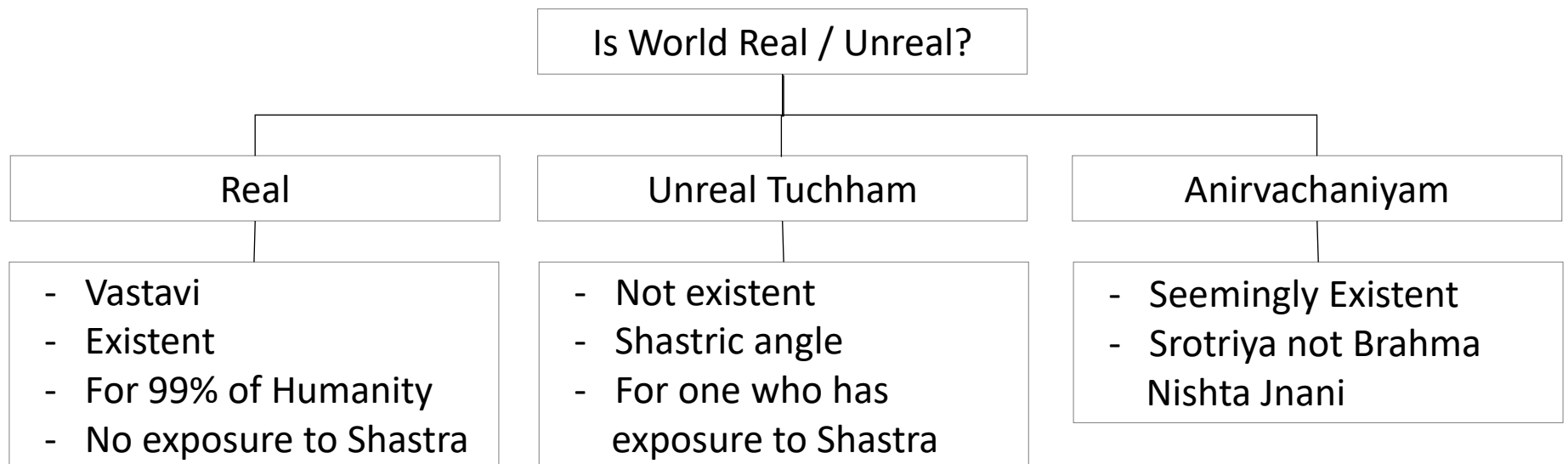
- Not Future Verb
- Not After Jnanam, Verb = Asti



### Example :

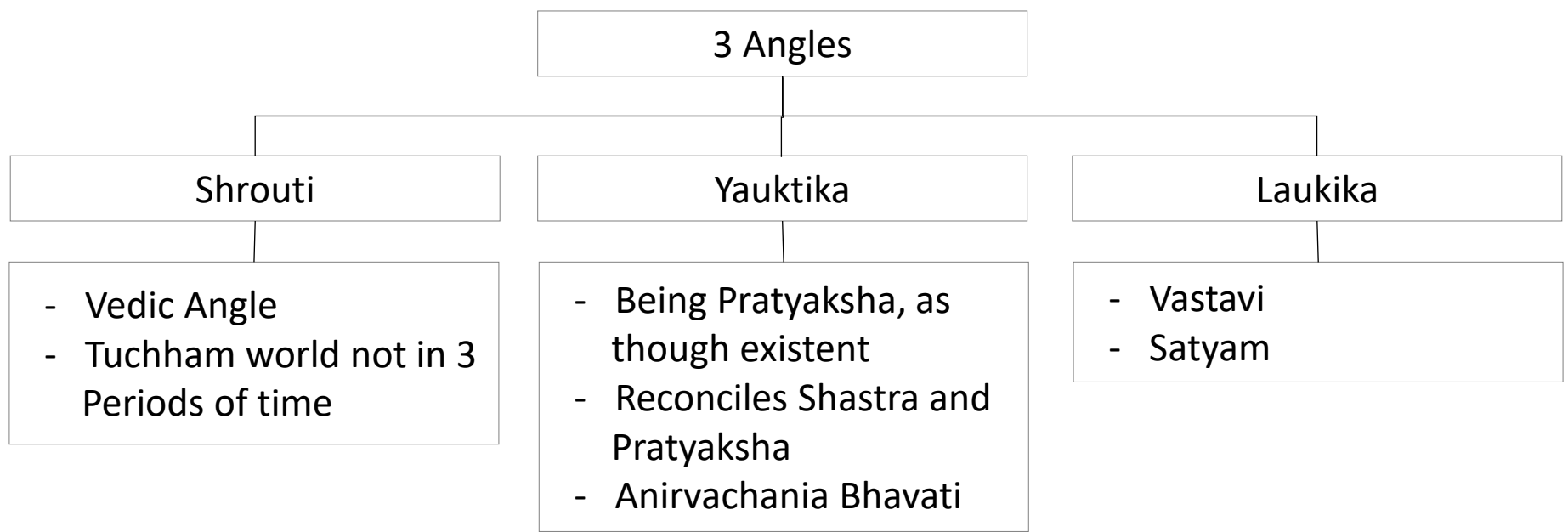
- Sun Rises in the East, eternal Fact
- We are seeing the world, not in 3 Periods
- Asti Time - Not at a Particular Time
- Shastra negates world in 3 Periods of time

- Vidya Drishti = World is Tuchham next verse important
- Maya and world should be known in three fold angles
- Tuchham = Eternally Non-existent
- Anirvachaniyam - Not existent or Non-existent
- Vastavi - Real, Maha Real



- Even for Dvaitin, Visishta Advaitin, world Maha Real
- Always tell world Real

**Binary format only in the Mind of Jnani, in transactions, Even Jnani treats world as Real and Does Vyavahara.**



- This is Vidhyaranya, Panchadasi, Vision coming back to Vichara Sagara
- Shunya Vadi has Mistaken Anandamaya Kosha as Atma
- Anandamaya Kosha, Shunyam from Srouta Drishti.

**Revision 217 : Topic 280 :**

इत्थं जीवन्मुक्तानां तुच्छत्वेन प्रतीयमानेऽज्ञाने मोहमापन्नाः शून्यवादिनो नपरमपुरुषार्थं लभन्ते। किन्तु तुच्छरूप आनन्दमयकोश एवात्मेति वदन्ति ।

**ND :**

- How Anandamaya Kosha taken as Atma by Bhatta Mimamsaka, Madhyamika Baudhas - Shunya Vadis

- Maya looked at as Asat, Sat, Anirvachaniyam, Sat - Asat Vilakshanam
- Depends on which Pramanam you are using to look at Universe or Maya

**i) If Pratyaksha Pramanam only, world, Maya = Satyam**

**ii) Jeevan Mukta established in Shastra :**

- Siddhanta looks from Shastra - Pramanam only, world = Asat

**iii) If one looks from both angles it will be Sat - Asat - Vilakshanam :**

- Here ND talks about Jnani or Jivan Mukta Drishti
- Jivan Mukta does not negate experience of world, he only Decides to Categories the world as Asat
- Asat means it Does not have existence of its own
- Narsimha Uttara Tapaniya Upanishad and Panchadasi - Chapter VI
- Maya = Asat = Shastra Matra Drishyam
- Maya = Moola Avidya = Karana Shariram = Anadi = Avidya = Asat

**Shunya Vadi says :**

- Asat = Atma
- Shunyam = Atma = Asat = Anandamaya kosha
- We say Shunya Vadi has assumed Anandamaya Kosha as Atma

<ul style="list-style-type: none"> <li>• <b>In this manner, Jivan Mukta = Shastra Matra Drishti, Pratyaksha dismissed</b></li> </ul>
--

- He need not look at world from 2 Pramanams - Pratyaksha and Shastra.
- Shastra Matra Agyanam = Tuchham = Shunyam = Asat.

## **They have got division :**

- If truth is Shunyam, he is Shunyam, No Param Purushartha at all
- What is their Stand?
- Tuchha Rupa, Anandamaya Kosha, Asat Rupaha, Atma
- 2<sup>nd</sup> Group Over

## **3<sup>rd</sup> Group :**

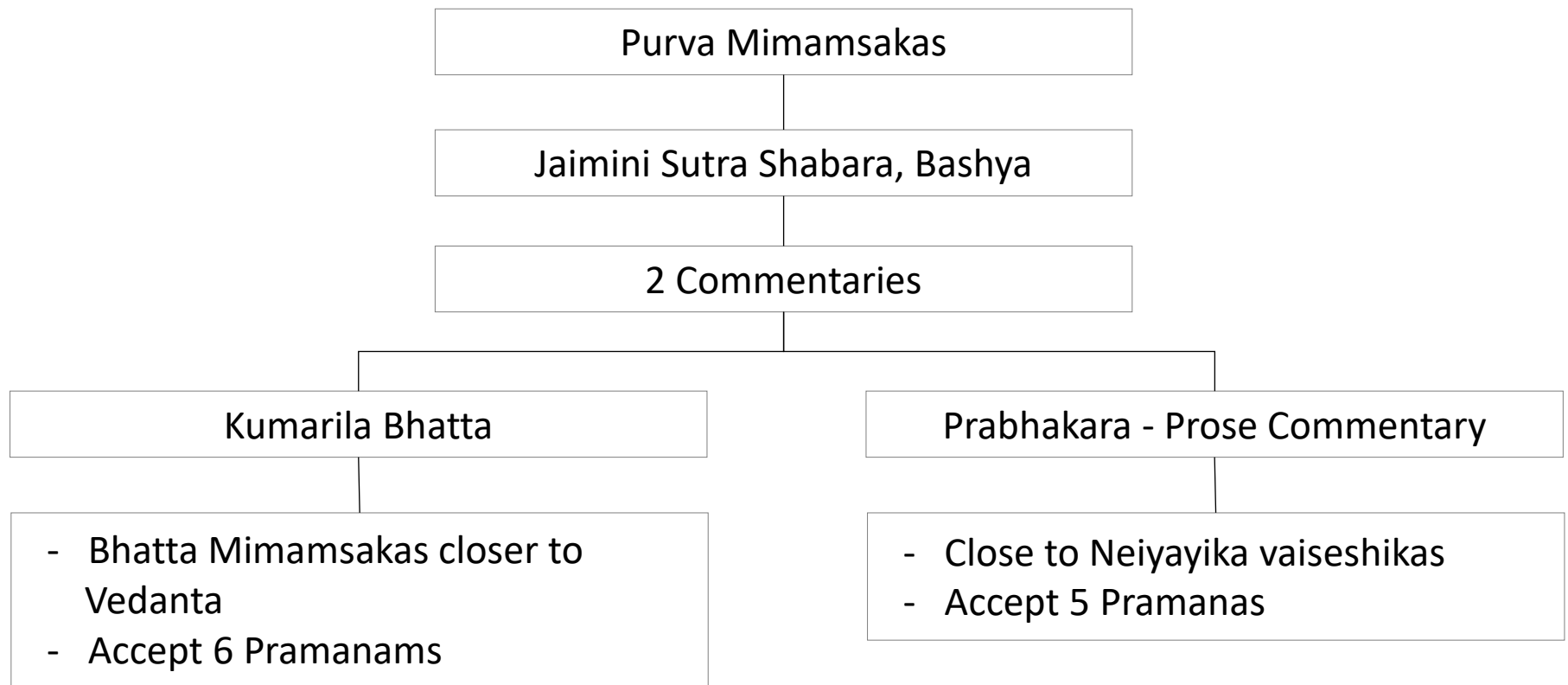
- Mistake Anandamaya Kosha as Atma.

(२८१) प्राभाकरनैयायिकयोर्मतम् (अनन्दमयकोश अात्मा) — पूर्वमीमांसकैकदेशिनः

प्राभाकरा नैयायिकाश्चैवं कथयन्ति — नात्मा शून्यरूपः । 'अात्मा शून्यरूपः' इति वदन्नेवं प्रष्टव्यः — शून्यरूपं तेनानुभूयते न वेति । यदि शून्यरूपमनुभूयते तदा येन तच्छून्यरूपमनुभूयते स एवात्मा । स च शून्यविलक्षण इति च सिद्ध्यति । यदि शून्यरूपं नानुभूयते तदा शून्यमेव नास्तीति सिद्ध्यति । अनया रीत्या शून्यविलक्षण अात्मा सिद्धः । तस्यात्मनो मनसा संयोगेन ज्ञानमुत्पद्यते । तेन ज्ञानरूपेण गुणेनात्मा चेतनो भवति । स्वरूपतस्त्वात्मा जडः । सुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मा अप्यात्मनो गुणा इति ।

- Prabhakara - Neiyayika Matam
- Both commit mistake
- Anandamaya kosha = Atma





- We Accept Bhatta Matam in Vyavahara

### **Prabhakara :**

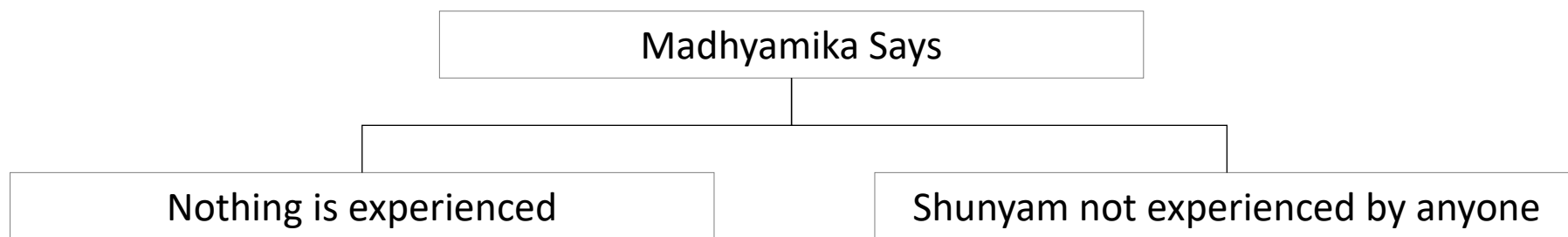
- Realistic Philosophy
- Everything Real
- Matter Real
- Staunch Dvaitin
- Purvamimsakas refute Shunya Vadis
- Question to Shunyavadi.

- **During deep sleep state do you know Shunyam or not? Do you experience Shunyam?**

- After waking up, I say I experience

- **Whoever has experienced must be there, Anubhuyat Saha Eva Atma**

- Anandamaya Koshasya - Sakshi Atma
- Atma - Not Shunyam Parantu Shunyasya Sakshi



**How can you talk of something not known through Pramanam?**

**Rule :**

- Mana Dhina Meya Siddhi to Establish anything require Pramanam.

Bhava	Abhava
There is key	There is Nothing

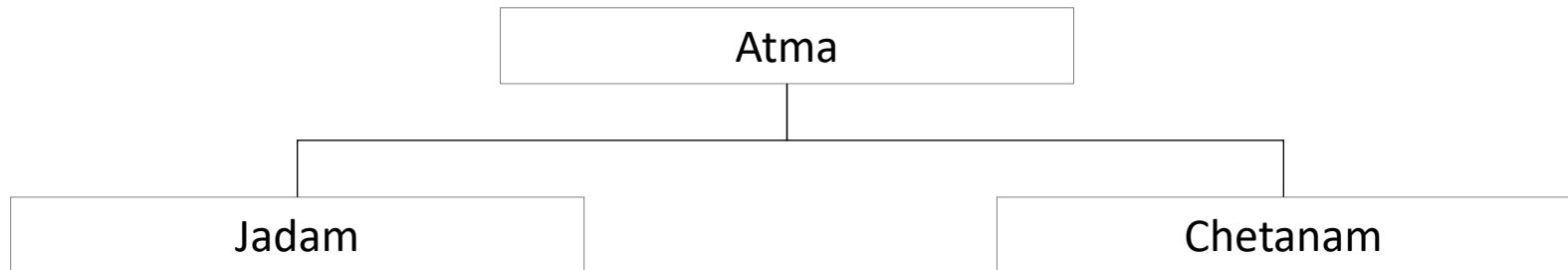
- You must see to Say Box is empty
- Both Bhava and Abhava require Pramanam.
- Therefore Shunyam not established without Pramanam.

## 1<sup>st</sup> Paksha :

- If experienced, experiencer is Atma different from Shunyam

## 2<sup>nd</sup> Paksha :

- If not experienced then you can't talk of Shunyam at all
- Either way, you can't say Atma is Shunyam
- Atma is not Shunyam
- Shunyavadi negated by Prabhakara
- We join Prabhakara - Negate Shunya Vadi form coalition
- Shunya Vilakshana Atma



## Prabhakara :

- Atma is jadam acquires Consciousness in Jagrat and Svapna
- During Sleep, we don't experience because we are inert
- In waking, Consciousness is acquired.

## How inert Atma can acquire Attribute of Consciousness?

- By combining with material mind
- Inert Atma and inert Mind separated during to Sushupti
- In Jagrat and Swapna, Atma and mind together
- Combination generates Consciousness
- Similar to modern science, Consciousness is product of matter
- Neiyeyikas = Consciousness is produced when inert Atma and mind combine
- Like Rubbing 2 wooden pieces to generate fire
- Once Consciousness is generated it becomes an attribute
- Attribute can't exist by itself
- It must exist by being associated with the substance always
- Drivyashita Gunaha...
- Guna dependent on substance produced consciousness, will join which Substance? Atma or mind?

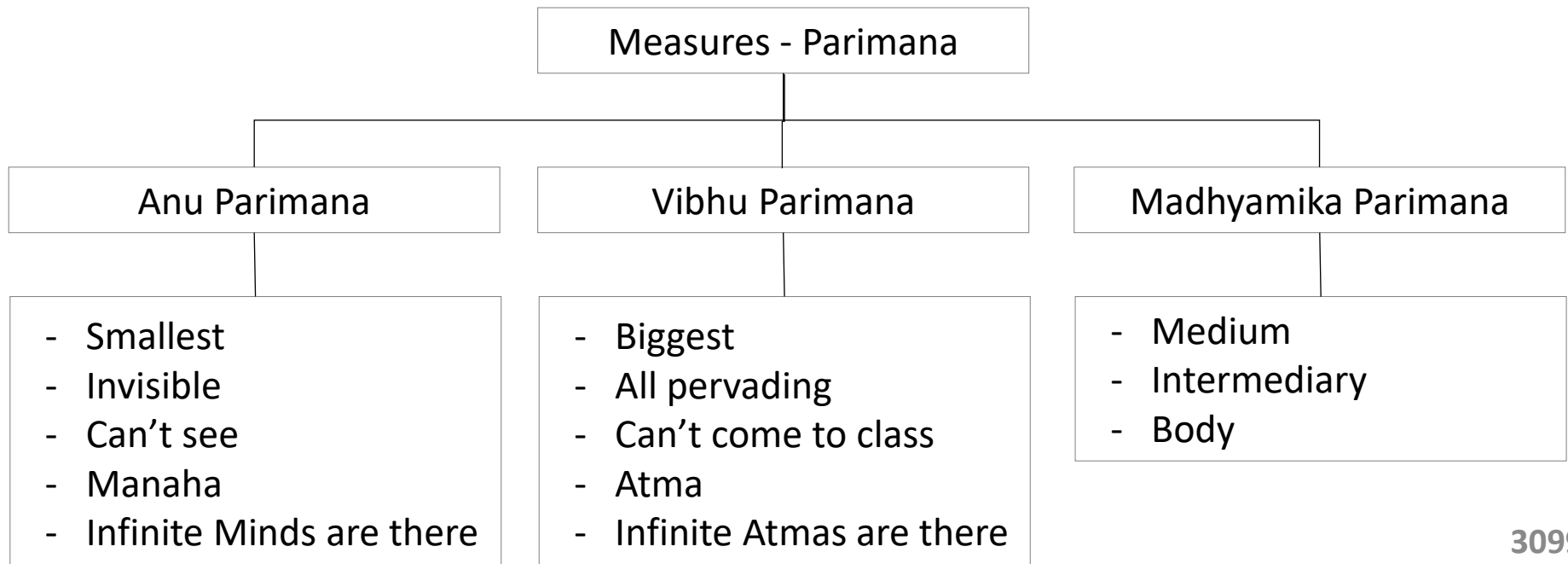
### Neiyeyika :

- Mind remains Inert all the time
- Mind was, is, will never be sentient
- Before and after combining, mind remains Jadam Dravyam.

- Atma takes attribute of consciousness during temporary moment of Jagrat or Svapna Avastha, Because of association with the Mind.
- In Vedanta, Consciousness is not an attribute, not produced.

### Neiyeyika :

- Consciousness is produced, Attribute, joins Atma, Dravyam
- At that time, Atma becomes sentient
- If you doze off in class, you become inert
- If you are awake, sentient
- In sleep, become inert, like table, insentient
- Neiyeyikas Mix Atma and mind.



• **If Atma is all pervading, it is always in association with mind all the time**

- When consciousness generated by a particular mind, which Atma it will join?
- When is Atma born?
- Atma is eternally there
- When is mind born?

### Kaivalyo Upanishad :

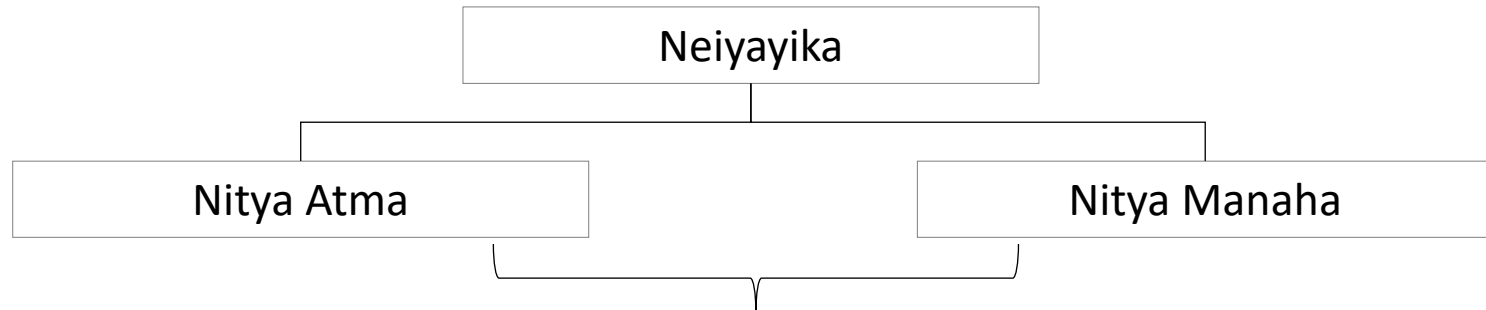
एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।  
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.  
[Verse 15]

### Vedanta - Manaha Jayate :

- Neiyayikas Black out Kaivalyo Mantra



- Combination happens During Jagrat, Svapna, Dvaitin.
- Atma becomes temporarily sentient
- **When no combination, Atma and mind itself Jadam**

### Diagonally opposite to Vedanta :

- Satyam, Jnanam, Anantam, Brahma, Chaitanyam is Nityam
- Neiyayika says Anitya Chaitanyam is born as attribute, Atma becomes awake
- Nitya Anumanaha and Vibhu Atma Samyoga

### Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- **Consciousness of Observer never ends**
- **In Sushupti consciousness is there as witness of Sushupti**
- Neiyayikas Shamelessly conclude Atma has temporary consciousness and Atma is Jada.

- Atma is Saguna - Consciousness is 1<sup>st</sup> Guna which Joins Atma when we wake-up
- Ichha, Desire, Hatred, Sukham, Samskaras Dharma - Adharma, Dukham, Raaga, Dvesha are Atmas attributes.

### Vedanta - Gita :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.  
[Chapter 2 – Verse 55]

- Desire is attribute of Mind
- Desire possible for Sentient entity not Mind Inert
- There is only one Sentient Atma
- Mind Generates consciousness, Does not become sentient.
- All attributes called Viseshanam, Guna
- Parimana = Samanya Guna, it is there for Atma, Mind, Body
- 24 Gunas belong to Atma.



- Tarqa Sangraha - Their tattva Bodha commentary by Bodus - Available

तन्मतेऽप्यानन्दमयकोश एवात्मा । विज्ञानमयकोशस्था या बुद्धिः सात्मनो ज्ञानरूपो गुण इत्युच्यते । तथा हि, अानन्दमयकोशे चैतन्यं गूढमास्ते । विवेकहीनानां न तत्प्रतीयते । तस्मात्प्राभाकरा नैयायिकाश्च सुषुप्तमात्मानं ज्ञानहीनं मन्वानाः स्वरूपत एवात्मानं जडमाहुः । तस्माद्गूढचैतन्ये अानन्दमयकोशे एव तयोरात्मत्वभ्रान्तिरस्ति । अपि च तन्मते अात्मस्वरूपं नित्यज्ञानं न जीवेऽभिमतम्, किन्त्वनित्यज्ञानमेव जीवेऽभिमतम् । तच्चानित्यं ज्ञानं सिद्धान्तेऽन्तःकरणवृत्त्यात्मकबुद्धिरूपं भवति । इत्थं प्राभाकरनैयायिकयोर्मते अानन्दमयकोश एवात्मा । बुद्धिस्तस्यात्मनो गुणः ।

### Where has Prabhakara Neiyeyika gone wrong?

- Atma - Manas - Samyoga
- Janya Chaitanyam, general consciousness
- Vedanta also accepts generated consciousness

- **When Maya produces Sukshma Shariram, Sukshma Shariram is Jadam**
- **Original Consciousness, permanent Consciousness gets reflected**
- **Mind has reflection of Original Consciousness**

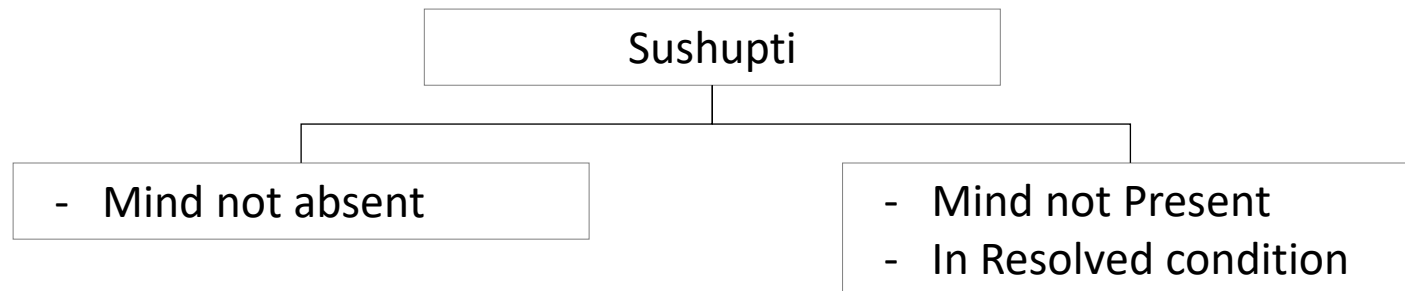
- Reflection originates when Reflected medium originates.

- In Jagrat, mind comes to activity
- In Mind, consciousness is not originating for producing
- Atma Chaitanyam gets reflected

Original Consciousness	Takes Chidabhasa as Reflected Consciousness
<ul style="list-style-type: none"> <li>- Nitya Chaitanyam</li> <li>- Ungenerated Original Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Neiyayikas look at Reflected Consciousness and confuse it as original Consciousness</li> </ul>

### During Sushupti what happens to Mind?

- Sukshma Shariram goes to unmanifest condition
- Mind is there in Sushupti or not?



- Mind is not functional as in Waking State
- It is in Passive State
- It is As though Absent, not functional
- Chidabasa is Minimal in Sushupti in Karana Shariram.

- Dormant Chidabasa appears as though absent
- Guda Chidabasa, hidden Chaitanyam
- Chidabasa as though not there, hidden

**ND :**

- Inert Mind in dormant form
- Chidabasa Non-existent
- Shunya Vadi Concludes = Consciousness is absent
- Missed dormant Chidabasa as absence of Consciousness

- **Prabhakara does not accept eternal consciousness in sleep, Waking, dream**
- **Chidabasa also not evidently available in sleep, I don't say I am sleeping, in waking we say I am awake**

- Chidabasa is as though absent

- **Neiyayika does not accept Chit and Chidabasa during sleep**

- Therefore No Janya or Ajanya Chaitanyam
- There is Kevala, Jada, Atma Asti
- This is how Neyeyikas and Prabhakaras commit mistake.

अपि च तन्मते अात्मस्वरूपं नित्यज्ञानं न जीवेऽभिमतम्,  
किन्त्वनित्यज्ञानमेव जीवेऽभिमतम् । तच्चानित्यं ज्ञानं सिद्धान्तेऽन्तःकरणवृत्त्यात्मकबुद्धिरूपं भवति  
। इत्थं प्राभाकरनैयायिकयोर्मते अानन्दमयकोश अात्मा । बुद्धिस्तस्यात्मनो गुणः ।

- ND pointing out how Neiyayika Mistake Anandamaya kosha as Atma

### View of Neiyayika and Prabhakara :

i) :

Atma	Mind
a) Inert, Material	a) Inert Dravyam
b) All pervading Vibhu	b) Anu - Atomic
c) Eternal	c) Eternal

### During Sleep :

- Atma and mind both inert, Separated, not united
- In Jagrat and inert, Atma and mind join together, Consciousness becomes temporary attribute of Atma
- ND Explains in Vedantic terms the mistake
- Uses reference of Panchadasi - Chapter 6 - Verse 87 to 96
- ND, Rama Raya Kavi, Kaivalya Navanitam (Tamil) all influenced by Panchadasi.

- Neiyeyikas mistake Anandamaya kosha as Atma
- As per Vedanta, Anandamaya kosha has Chidabasa, it is Karana Shariram, unmanifest condition of Mind
- Chidabasa also unmanifest, hidden
- Neiyayikas don't accept Chidabasa, and as it is unmanifest, assume Atma = inert
- Vigyanamaya kosha is resolved in Anandamaya kosha, during Sushupti
- In Jagrat, Vigyanamaya kosha, mind active
- Resolved Mind becomes active mind
- Chidabasa bright in Jagrat, recognizable

**In sleep we don't feel awareness :**

- Neiyayikas Mistake Jagrat Chidabasa as generated Consciousness.
- Instead of taking as Manifest Consciousness, they take Chidabasa as attribute of Atma

Anandamaya Kosha	Vigyanamaya Kosha
<ul style="list-style-type: none"> <li>- Taken as Atma</li> <li>- Jadam</li> <li>- Chidabasa hidden, Gudham</li> <li>- Avyakta Rupatvat</li> <li>- Not Discriminated properly</li> </ul>	<ul style="list-style-type: none"> <li>- Chidabasa taken as generated consciousness</li> <li>- Buddhi Manifests Chidabasa</li> <li>- Take Chidabasa as attribute of Atma</li> </ul>

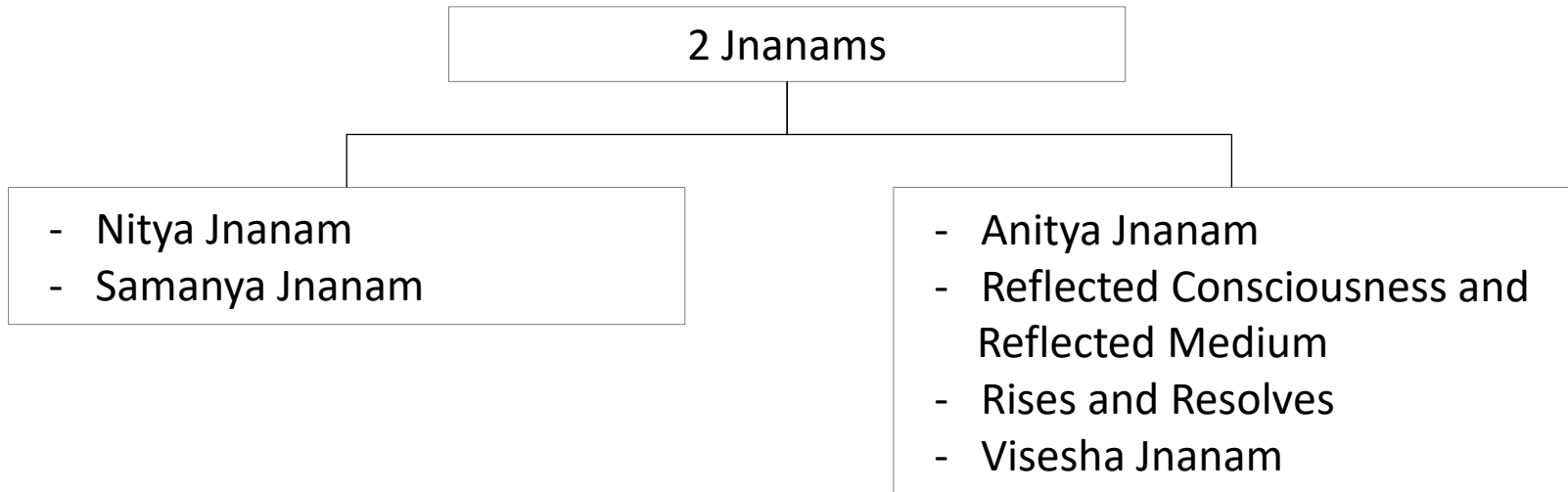
**Because of Chidabasa in sleep state, we are aware of 2 Things :**

**i) Ajnanam :**

- Nothing exists

**ii) Anand :**

- Sukham Aham Avapsam
- 2 Philosophers conclude Anandamaya Kosha with Chidabasa as inert, Jada Atma
- Miss original Chit, independently existent
- Disclaim, Disown, Forgotten
- Anandamaya Kosha seemingly inert
- Prabhakara and Neiyayikas have mistaken notions of Atma in sleep state.



## i) Pramanam for Chidabasa :

### Brihadaranyaka Upanishad - Meitreyi Brahmanam :

स यथा सैन्धवखिल्य  
उदके प्रास्त उदकमेवानुविलीयेत,  
न हास्योद्ग्रहणायेव स्यात्,  
यतो यतस्त्वाददीत लवणमेव,  
एवं वा अर इदं  
महद्भूतमनन्तमपारं  
विज्ञानघन एव । एतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानु विनश्यति,  
न प्रेत्य संजास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya  
udake prāsta udakamevānuvilīyeta,  
na hāsyodgrahaṇāyeva syāt,  
yato yatastvādadīta lavaṇameva,  
evaṃ vā ara idaṃ  
mahadbhūtamānantamapāraṃ  
vijñānaghana eva | etebhyo bhūtebhyaḥ  
samutthāya tānyevānu vinaśyati,  
na pretya saṃjñāstītyare bravīmīti  
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

- Rises with Upadhi, Resolves with Upadhi
- Nitya Chit is totally Missed Anitya Chidabasa is there in Deep Sleep.

## ii) Pramanam for Nitya Ok :

### Brihadaranyaka Upanishad - Chapter 4 :

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu taddvitīyamasti  
tato'nyadvibhaktaṁ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Don't recognize Nitya Jnanam, “I am” in Jiva
- Purva Paksha respects only Anitya Jnanam - Chidabasa
- Miss Chidabasa in Anandamaya kosha but Recognise it in Vigyanamaya kosha
- That Anitya Jnanam of Neiyayika in Vedanta Matam = Antahkarana Vritti, buddhi, Chidabasa
- Anitya Chidabasa = Anitya Jnanam

### Conclusion :

- Anandamaya kosha = Atma
- Guna = Attribute = Buddhi, Anitya Chidabasa
- Attribute comes in Jagrat and goes in Sushupti.



इदमपि मतं न समीचीनम् । ज्ञानभिन्नं यद्यज्जडवस्तु घटादिकं तत्सर्वमनित्यमस्ति। यद्यात्मा ज्ञानस्वरूपो न भवेत्तदा घटादिवज्जडोऽनित्यश्च भवेत्। अात्मनोऽनित्यत्वे मोक्षान्वयिनोऽभावात् मोक्षसाधनानां निष्प्रयोजनता स्यात् ।

### This View :

- Anandamaya kosha = Jadam = Atma
- Na Samichenam, not appropriate slogan of Vedanta
- Whatever is inert = Anityam

### Brihadaranyaka Upanishad :

- **Other than Brahman, everything is inert = Anityam, finite**
- Whatever is different from Jnana Vastu is Jadam

### Vyapti :

- Yatu Yatu Jadam, Tatu Tatu Anityam...

### Example :

- Ghataha

### Anumanam :

- Jadaha Atma Anityaha Jadatvat, Ghatavatu

## 5 Features of Anatma

Drishyatvat

Savikaratvat

Agamapahitvat

Bautikatvat

Sagunatvat

**i) If Atma is Jadam all above 5 will come to Atma :**

- If Atma not Jnana Svarupa, it will be inert like pot, and become Anityam
- If Atma is Anityam, no Moksha
- No benefit in gaining Nitya Moksha if I am Anityam
- No use getting Nitya bungalow if I am not Nityam
- Jiva has to Co-exist along with Moksha to enjoy Bungalow of Moksha.

**• No use getting eternal Moksha if I am Non-eternal.**

इत्थं वेदान्तवाक्येष्वश्रद्धाना बहिर्मुखाः पुरुषा गुरुसम्प्रदायशून्याः पञ्चकोशेष्वन्यतममेव स्वस्वबुद्ध्यनुसारेणात्मत्वेन मन्वाना मुख्यमात्मानं साक्षिणं न जानन्ति। तस्मादन्नमयादय आत्मन आच्छादकत्वात् कोशा इति वर्ण्यन्ते ।

## Conclusion :

- Mistakes are committed by Deha, Indriya, Prana, Manaha, Buddhi, Anandamaya kosha Vadas.

## Topic 274 to 281 :

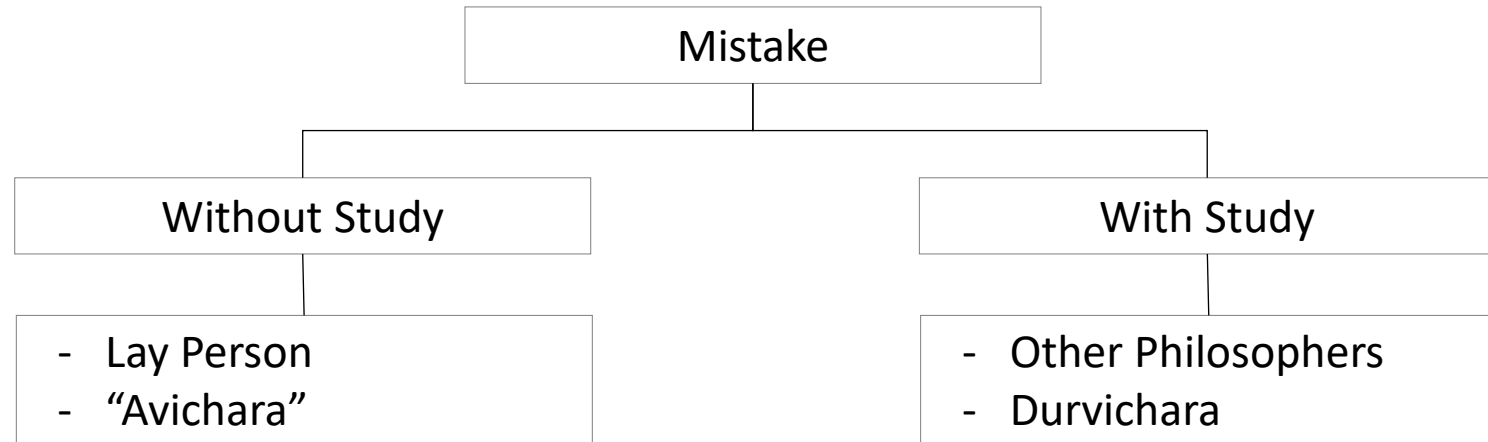
- Virochana Siddanta - Dehatma Vadi
- All have not taken Vedanta Vakyam as Pramanam.

## Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥	tasyaiṣa eva śārīra ātmā   yaḥ pūrvasya tasmādvā etasmāt prāṇamayāt   anyo'ntara ātmā manomayaḥ   tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva   tasya puruṣavidhatām   anvayaṃ puruṣavidhaḥ   tasya yajureva śiraḥ   ṛgdakṣiṇaḥ pakṣaḥ   sāmottaraḥ pakṣaḥ   ādeśa ātmā   atharvāṅgiraṣaḥ pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati    2
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Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

- Sankhya, Yoga, Neiyayika, accept Upanishads but still commit Mistake.



- **All are Bahir Mukhatvat, extroverted**

- All koshas - Drishyam, outside me, Atma, Purusha
- Without Guru sampradaya, tradition, method of teaching can't get to real nature
- Guru holds key to open Upanishadic mantras where Advaita Jnanam is locked up.
- Key = Sampradaya, given to disciple
- Disciple knows how to open, comes to know - I am Sthula, Sukshma, Karana Vyatiriktaha, Avastha Traya Sakshi
- Others don't have key
- Others take 5 Koshas, 3 Sharirams, 3 Avastas with, Dented, defective intellect as Self
- Sakshi with 5 Features missed
- Adrishyatvam, Abhautikatvam, Agunatvam, Avikaratvam, Anagamapahitvam
- Avastha Traya Sakshi they miss

- Since 5 Koshas are responsible for missing Atma, seemingly conceal infinite Atma, they are called koshas
- Non-apprehension leads to apprehension
- Kosha distracts my mind, Deludes my mind, knowledge not gone deeper due to lack of Viveka, Vairagyam, Sadhana Chatustaya Sampatti.

## Topic 282 :

(२८२) ईश्वरीयपञ्चकोशैस्तत्स्वरूपाच्छादनम् —

- Pancha koshas cover original nature of Jivatma
- Ishvara has five Koshas - Macro-level.

### Refer Panchadasi - Chapter 6 :

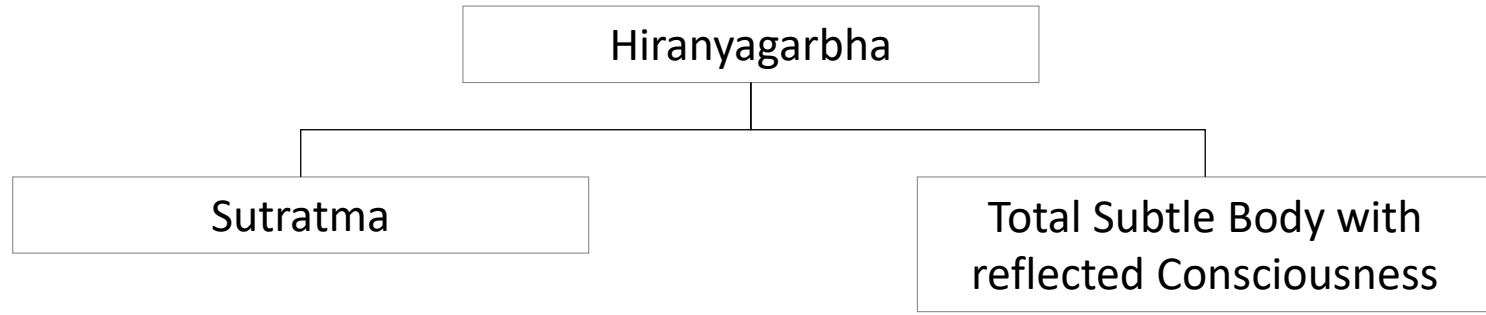
- 5 Prapanchas
- Philosophers commit similar mistake

• **Vishishta Advaitin and Dvaitin take Saguna Samashti Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya Koshas as Paramatmas.**

- Virat / Hiranyagarbha / Antaryami taken as Ishvara
- Mandukya Prathama, Dvitiya, Tritiya Pada
- All mistaken as Ishvara.

### Conclude :

- Nirguna Ishvara Nasti, Does not exist
- Complain Vedanta is big, bloated bladder of bluff
- Covered by 3 Prapanchas, Virat, Hiranyagarbha / Antharyami.



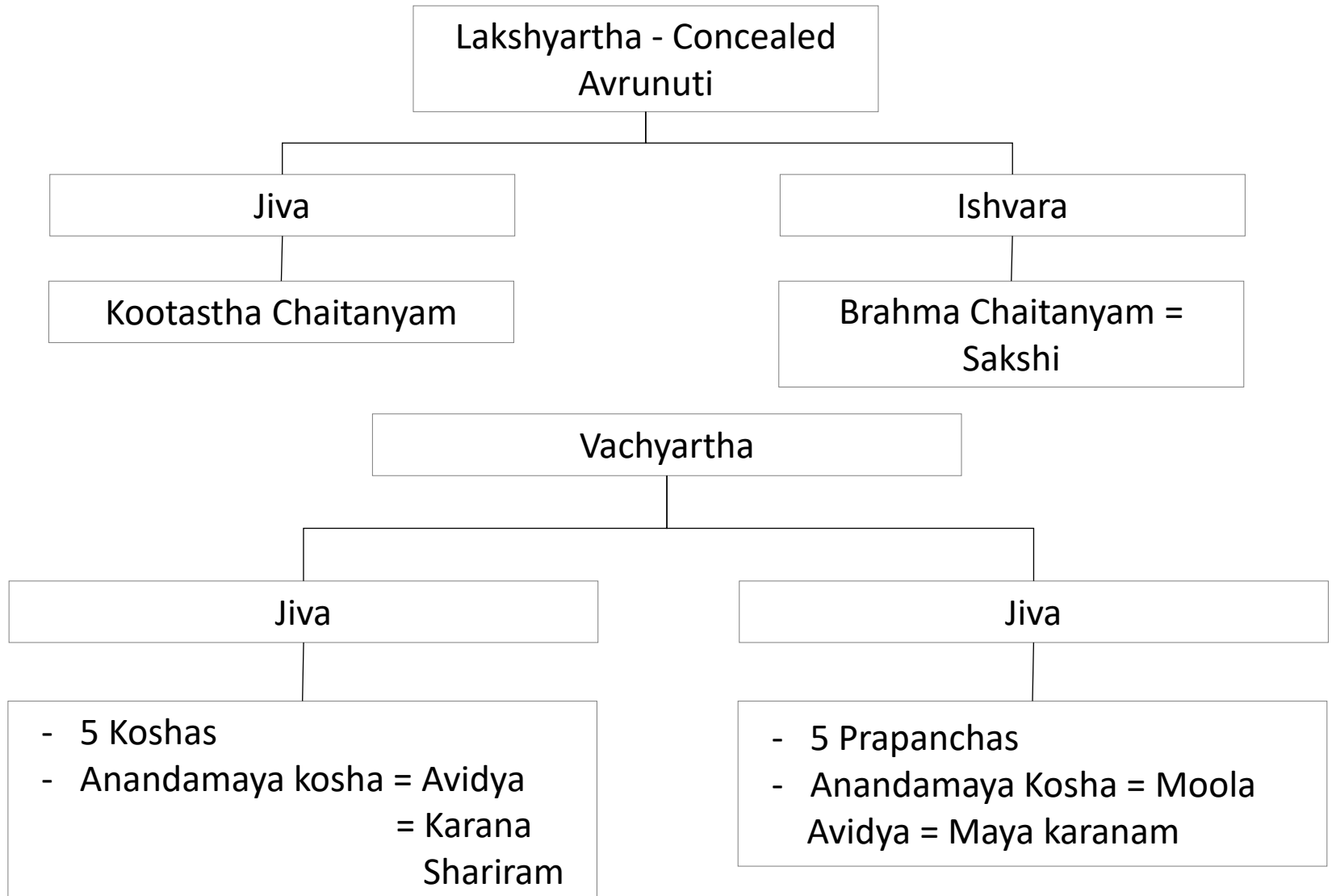
- 5 Prapanchas belong to Ishvari, Divine mother
- Ishvaras Nirguna Svarupa covered by great Philosophers

**Note :**

- Jivatma alone Mistakes 5 Koshas, Himself, as Atma
- Ishvaras Atma also Misunderstood by Jivatma only

यथा जीवस्य पञ्चकोशा जीवस्य यथार्थस्वरूपं साक्षिणमावृण्वन्ति तथैश्वरस्य समष्टिपञ्चकोशा ईश्वरस्य यथार्थस्वरूपमावृण्वन्ति । तथा हि, ईश्वरस्य यथार्थं स्वरूपं तत्पदलक्ष्यं यद्रूपं तदेवातमेतं श्रौतमर्थं विहाय केचन मायारूपानन्दमयकोशविशिष्टमन्तर्यामिणं तत्पदवाच्यमेव परमतत्त्वमिति वदन्ति । तथैवान्ये हिरण्यगर्भवैश्वानरविष्णुब्रह्मशिवगणेशदेवीसूर्यादिषु खड्ग कुदालाश्वत्थार्कवेण्वन्तेषु पदार्थेषु परमात्मत्वभ्रान्तिमापन्नाः।यद्यपि सकल पदार्थेषु लक्ष्यभागः परमात्मनो न भिन्नः तथापि तत्तदुपाधिविशिष्टानेव परमात्मत्वेन मन्यन्ते । तदेतन्मतं तेषां भ्रान्तिरेव ।पञ्चकोशावृताज्जीवेश्वरयोः परमार्थस्वरूपाद्वहिर्मुखा देहादिष्व्वात्मत्वभ्रान्तिमापद्य पुण्यपापान्याचरन्ति

- 5 Koshas of Ishvara Mistaken as Ishvara
- Like Jivas 5 Koshas, Yathartha Svarupam.





## Tattva Bodha :

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं  
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

*Kāraṇa śarīram kim?*

*Anirvācyaṇādyavidyārūpam śarīradvayasya kāraṇamātram*

*satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- Ishvarasya Yathartha Svarupam
- Real nature of Ishvara / Jiva is implied meaning, Kootastha, Brahma Chaitanyam, Original all pervading Consciousness.
- Nirguna Chaitanyam, Real Nature
- Philosophers commit Mistake
- Miss (Vihaya) Nirguna Svarupam
- Religious people take God as Physical form
- Ishvara = Anandamaya Kosha = Maya
- Along with that is Antaryami, Samashti Chidabasa maya Pratibimbata Chaitanyam.
- Macro Reflected Medium - Reflecting Medium
- Antharyami = Macro Reflected Consciousness.

## **Tad Padartha - Vachyartham :**

- Ishvara - Sagunam with Anantha Kalyana Guna = Visishta Advaitam
- Vedanta accepts Saguna Ishvara - Macro different from micro at Vachyartham level
- Dasoham of Visishta Advaitam accepted at Vyavaharika level.

<b>Ishvara</b>	<b>Jiva</b>
Superior Attributes	Inferior Attributes

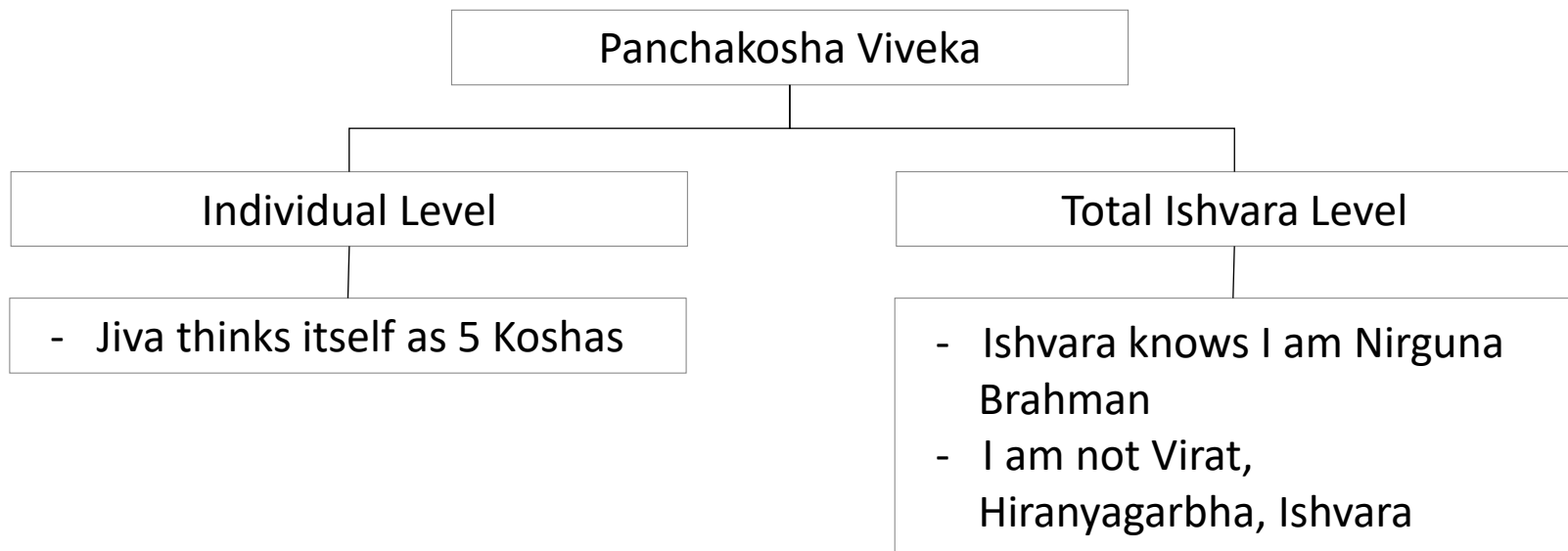
## **Included in Advaitam :**

- During Karma Yoga, Upasana yoga time
- Must come to Hiranyagarbha, Virat - Ishvara
- We can remain in Vishwaroopa Ishvara for sometime, forget personal Shiva, Vishnu form.
- Hold Trimurti form Brahma - Vishnu - Maheshwara in Nirguna form is ultimate teaching.
- Start with Dasoham, don't end with Dasoham, come to Soham
- Kootasta Brahma - Aikya Mahavakya Vichara
- Religious people quarrel with god as Vishnu, Shiva, Devi, Idol forms
- Have sentimental attachment to idol
- Have fights between two Ayyappa idols, Venkateswara idols, taking Bhagawan as person, get lost

- Religion holds to Agama Shastra - Missed Veda
- Agama is sixth Kosha
- Weapon's, words, Shanka taken for worship
- Bhaktas surrender Buddhi in the name of religion
- Bhaktas surrender intellect

### Revision 219 : Topic 282 :

तथैवान्ये हिरण्यगर्भवैश्वानरविष्णुब्रह्मशिवगणेशदेवीसूर्यादिषु खड्ग कुदालाश्वत्थार्कवेण्वन्तेषु  
पदार्थेषु परमात्मत्वभ्रान्तिमापन्नाः।यद्यपि सकल पदार्थेषु लक्ष्यभागः परमात्मनो न भिन्नः  
तथापि तत्तदुपाधिविशिष्टानेव परमात्मत्वेन मन्यन्ते । तदेतन्मतं तेषां भ्रान्तिरेव  
।पञ्चकोशावृताज्जीवेश्वरयोः परमार्थस्वरूपाद्वहिर्मुखा देहादिष्वात्मत्वभ्रान्तिमापद्य  
पुण्यपापान्याचरन्ति



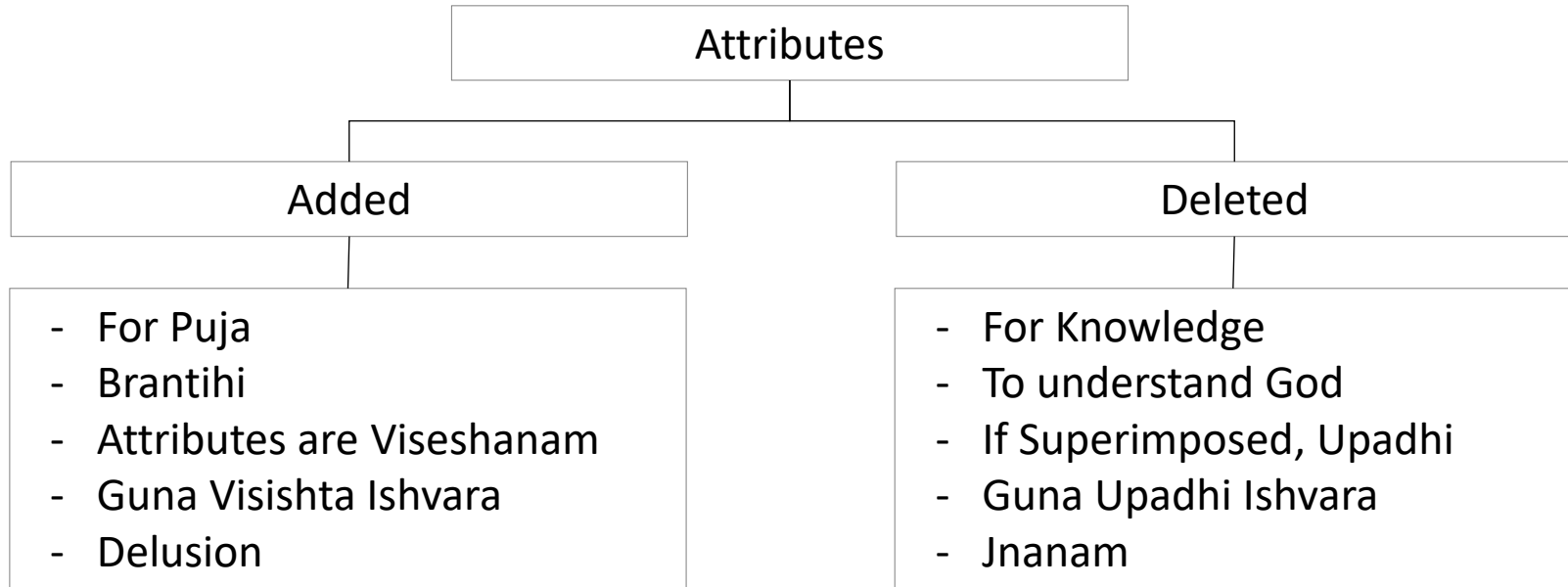
- Jiva's understanding of Ishvara is covered, Veiled
- Annamaya Visishta Chaitanyam = Vaishvanara
  - Samashti Pranamaya Vishishta Chaitanyam = Sutratma
  - Samashti Manomaya Vishishta Chaitanyam = Hiranyagarbha
  - Samasti Vigyanamaya Visishti Chaitanyam = Mahan Atma (in Katho Upanishad)
  - Samashti Anandamaya Vishishta Chaitanyam = Antharyami
- Seekers mistake Saguna Ishvara as ultimate truth
- Miss Nirguna Brahman behind the Saguna Ishvara

### **i) Antharyami is Mistaken**

### **ii) Hiranyagarbha and Virat now**

- Shiva, Vishnu, Devi, Surya, Village Deities, instruments for livelihood, Mridangam, Veena, Flute, Sword, Spade, Tree, Cars all worshipped.

- Ashvatta = Brahma and Vishnu and Shiva
- Mistake each one as Paramatma, not totally wrong because Paramatma is inherent in all.



- Missed real nature of both Jiva and Ishvara, Vyashti.
- Panchakosha and Samashti Pancha Kosha
- Do not know Brahman, as real nature, Bahirmukhas.

## 2 Types of Philosophers

### Bahir Mukha

- Tvam Pada, Tat Pada Vachyarth
- Mistake themselves to be Physical Body and Ishvara as Virat - Physical Universe
- Adharam, Madhura Krishna

### Antar Mukha

- Tvam Tad Pada Lakshyarth
- Have knowledge of Nirguna Paramatma as Brahman
- Krishna is Nirguna Paramatma

### Delusion :

- If one considers oneself as Body

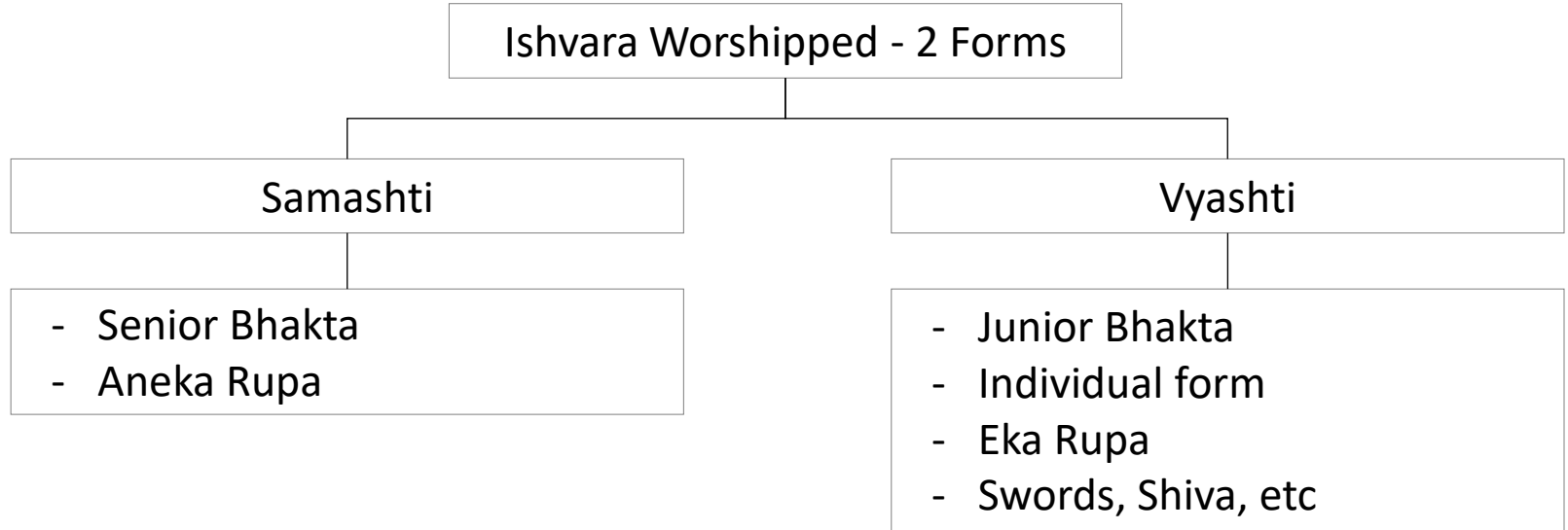
### Jnanam :

- If one considers oneself as Chaitanyam

Triangular Format	Binary Format
<ul style="list-style-type: none"><li>- I am Small, Victimized</li><li>- World is Big Victimizer</li><li>- Run to Lord - Saviour</li><li>- They perform more Karmas</li></ul>	<ul style="list-style-type: none"><li>- Most Powerful is Karma which is cause of world</li><li>- Desires of Bhakta and Bhagawan Does not Matter</li><li>- Law of Karma decides the world</li><li>- No Bhakta enjoying are suffering</li></ul>

अन्तर्याम्यादिवंशपर्यन्तानां पदार्थानामीश्वरबुद्ध्या अाराधनं कृत्वा सुखं प्राप्तुमिच्छन्ति ।  
यादृशमुपाधिमाराधयन्ति तदनुसारेण फलं च सिद्ध्यति । यस्मात्कारणसूक्ष्मस्थूलरूपः सर्वोऽपि  
प्रपञ्च ईश्वरशरीरेऽन्तर्भूतस्तस्मात् तत्तदुपासनानुसारि फलं भवति । तथा चोक्तं पञ्चदश्यां  
चित्रदीपे —

**Very Important note by ND :**



- All forms of worship are valid
- Don't know real - All-pervading God, hence forms worshipped
- Bhagawan is blade of grass till Antaryami

**All worship goes to one who is behind the Upadhi, who gives Phalam.**

यो यो यां यां तनुं भक्तः  
श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां  
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ  
śraddhayārcitumicchati |  
tasya tasyācalāṃ śraddhāṃ  
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Let Bhaktas worship in any form, Symbol.
- Will get Chitta Shuddhi
- Moksha requires transcending religious forms and coming to truth, reality
- Religious forms or temporary reality
- Going to formless - Arupa Ishvara is the journey

**i) Puja as means to Chitta Shuddhi is valid**

**ii) God is behind all forms**

- Depending on the type of Upadhi, benefit will vary
- Surya Devata - Deity of Chakshu
- Phala Bheda because of Upadhi Bheda



## Gita - Chapter 9 :

यान्ति देवव्रता देवान्  
पितॄन्यान्ति पितॄव्रताः ।  
भूतानि यान्ति भूतेज्याः  
यान्ति मद्याजिनोऽपि माम् ॥ ९-२५ ॥

yānti dēvavratā dēvān  
pitṛn yānti pitṛvratāḥ ।  
bhūtāni yānti bhūtējyāḥ  
yānti madyājinō'pi mām || 9-25 ||

The worshippers of the devas or gods go to the devas; the ancestor-worshippers go to the pitrs or ancestors; worshippers of the bhutas go to the bhutas or the elements; but my worshippers come to me. [Chapter 9 – Verse 25]

Tamasic	Result
Devata	Tamasic

- Rajas Upadhi Visishta Devata gives Rajasic result.
- Upadhis different, Results different.

## Gita - Chapter 7 : Messages :

- i) All Pujas valid
- ii) Different Pujas give different Phalams
- iii) Greatest Puja will give still Greatest finite Result, within Samsara

- **Moksha is not Result of Greatest Puja**

अन्तवत्तु फलं तेषां  
तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति  
मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥

antavat tu phalaṃ tēṣāṃ  
tadbhavatyalpamēdhasām |  
dēvān dēvayajō yānti  
madbhaktā yānti māmapi || 7-23 ||

Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

**1<sup>st</sup> Line :**

- All Puja can give is Chitta Shuddhi not Moksha.
- Antaryami Greatest version of Ishvara Upto Bamboo Devata.
- Puja only if Avahana, invocation is done
- Cheque without Sign not Valid
- Sankalpa invocation = Signature gives validity to Puja
- Gothram, Sutram - important for gods to bless
- Otherwise worldly result Chitta Shuddhi, Ekagratha, Sadhana Chatushtaya Sampatti, Jnanam, Jnana Nishta, Loka Sangraha
- Puja for God does not exist
- **Cannot get Nitya Sukham through Puja.**

- Ishvara in different Vesham is different Deities.
- Navagraha Upadhi Rupa Devata
- Rahu / Ketu / Shani / Guru different Phalams.

### Gita - Chapter 7 :

कामैस्तैस्तैर्हृतज्ञानाः  
प्रपद्यन्तेऽन्यदेवताः ।  
तं तं नियममास्थाय  
प्रकृत्या नियताः स्वया ॥७-२०॥

kāmaistaistairhṛtajñānāḥ  
prapadyantē'nyadēvatāḥ |  
taṁ taṁ niyamamāsthāya  
prakṛtyā niyatāḥ svayā || 7-20 ||

Those, whose wisdom has been looted away by this or that desire, go to other gods, following this or that norm, led by their own nature. [Chapter 7 – Verse 20]

- Dress, Colour, Neivediyam specified for different Deities.
- Upadhis Specific, gives specific Result - Upadhi or Moksha
- Universe = Karana and Sukshma and Sthula Prapancha = Ishvara Shariram.

Puja	Upasana
Physical	Mental

- Japa = Vocal / Mental has different Phalam.

## Japa

### Mental

- Highest Phalam

### Upamshuhu

- Whisper
- I Hear
- Madhyama

### Loud

- I listen and others Listen

- Ideas borrowed from Panchadasi - Chapter 6 :

चित्रार्पितमनुष्याणां वस्त्राभासाः पृथक् पृथक् ।  
चित्राधारेण वस्त्रेण सदृशा इव कल्पिताः ॥६॥

**Citrārpita manuṣyāṇām vastrā bhāsāḥ pṛthak pṛthak,  
citrā dhāreṇa vastreṇa sadṛśā iva kalpitāḥ ॥ 6 ॥**

The men in a picture are painted wearing clothes of different kinds, and the clothes are so painted that they appear as real as the canvas of the picture. [Chapter 6 – Verse 6]

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।

मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२० ॥

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।

सन्त्यश्वत्थार्कवंशादेः कुलदेवत्वदर्शनात् ॥ १२१ ॥

- Each Philosopher claims his God is liberating God.
- Abhimana is because of Obsession, Fanaticism based on Agama Shastra and 18 Puranas.
- In each Purana, Vyasa says one Deity is the Ultimate, others at his Feet.
- Vishnu top, Shiva Dasa or Vice Versa
  - One Devata, Another Dasa
  - One Swami, Another Asami
- Choosing one or other Deity is Wonderful but Fighting not Wonderful.
- For Puja - Go as per Agama Shastra Pramanam, Itihasa, Veda, Puranas

### **All Shastra Based :**

- Mantra Portion = Samhita
- Puja Kalpah - Methods of worship for each deity

### **Uddhava Gita :**

- Discusses different methods of Puja, Material to make Idol.
- Kula Devata, Tree, Stone Important
- Astrologer Says Neglected family Deity, Do Parihara
- All valid, don't neglect
- Antaryami, Plant, Ashwatta Tree, Bamboo, Anthill Mud for Stomach Pain (Subramanian)

इत्यादिना । परन्तु मोक्षो न ब्रह्मज्ञानं विना सिद्ध्यति । यो मोक्षमिच्छति स विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् । तत्र दृष्टान्तः । यथा मिलितयोः मुञ्जेषीकयोः पृथक्करणं क्रियते, तथा विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।

- In this Manner, it is Said in Chitra Deepa Prakaranam Panchadasi.

Religious Life	Spiritual Study
<ul style="list-style-type: none"> <li>- Puja Upasana</li> <li>- Veda Purva</li> <li>- Matter of Belief, Faith</li> <li>- Stepping Stone gives Purity of Mind</li> <li>- Incomplete without Upanishads</li> <li>- Veda starts with religion</li> </ul>	<ul style="list-style-type: none"> <li>- Knowledge</li> <li>- Understand God</li> <li>- Ultimate</li> <li>- Pure Mind required for Understanding</li> <li>- Impossible without Purity of Mind</li> <li>- Veda ends in Spirituality</li> </ul>

- Sequence is important, Do not Start with Spirituality.
- Go to school and then to College
- Sraddha most important foundation
- If no Sraddha means Purva janma Pratibandha, Papam.
- Karma is Obstacle to Develop faith in Shastra and God
- Without faith in Pramanam, No Aham Brahma Asmi Jnanam
- We are Operating a Pramanam.

- Religion is great but it can't give Moksha

### Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3॥

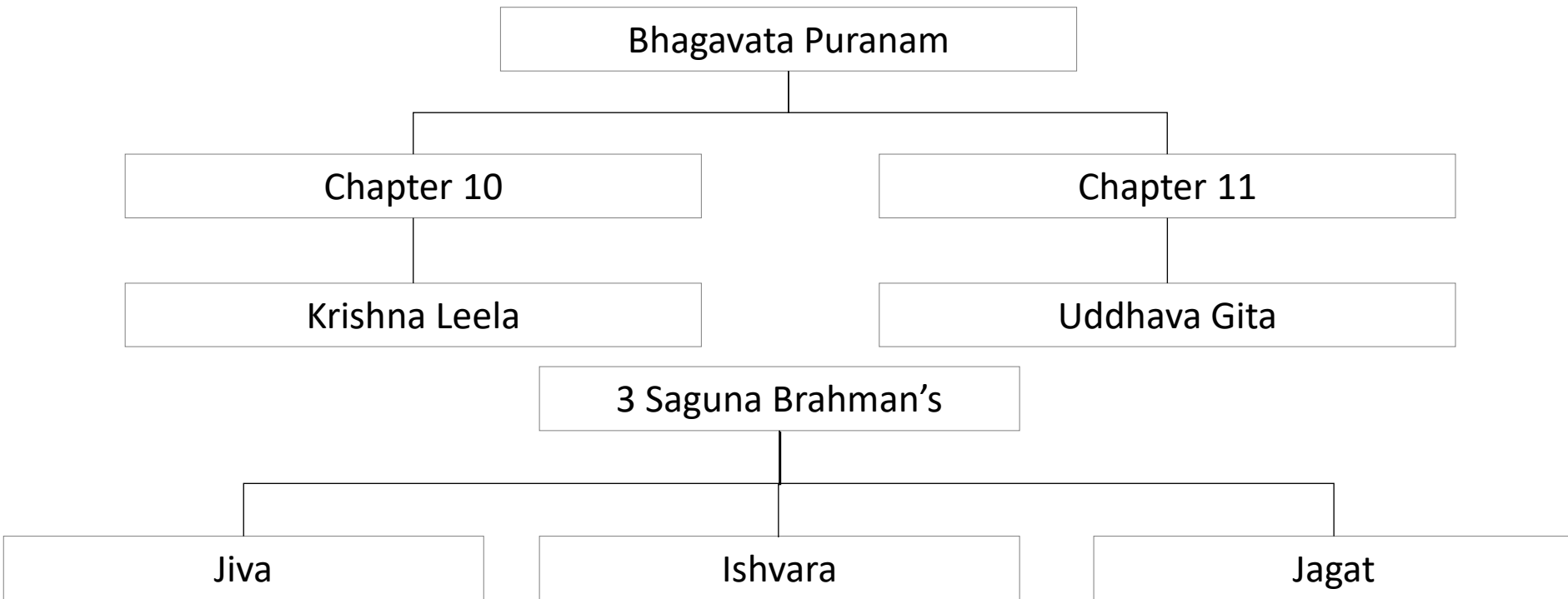
Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।  
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

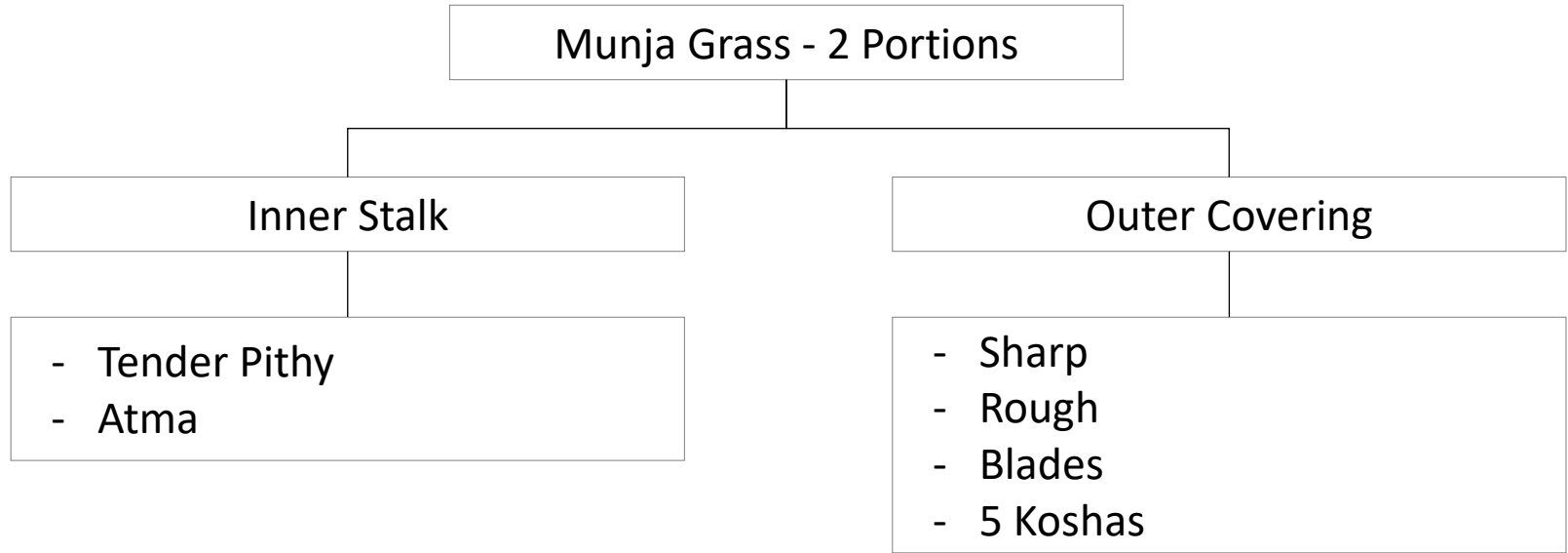
Religion	Spirituality
<ul style="list-style-type: none"> <li>- Gives Artha, Kama, Punyam, Svarga Chitta Shuddhi</li> </ul>	<ul style="list-style-type: none"> <li>- Brahma Jnanam gives Moksha</li> <li>- Study Upanishad not Puranam</li> <li>- To get rid of Problem of Mortality and insecurity</li> </ul>



- 3 Can't Liberate
- Only Nirguna Brahman can liberate
- One has to Analyse Jiva Ishvara (Includes Jagat) through Jiva Pancha Kosha and Ishvara Pancha Kosha Viveka.
- Separate Nirguna Brahman from Saguna Brahman.



## Katho Upanishad : Example :



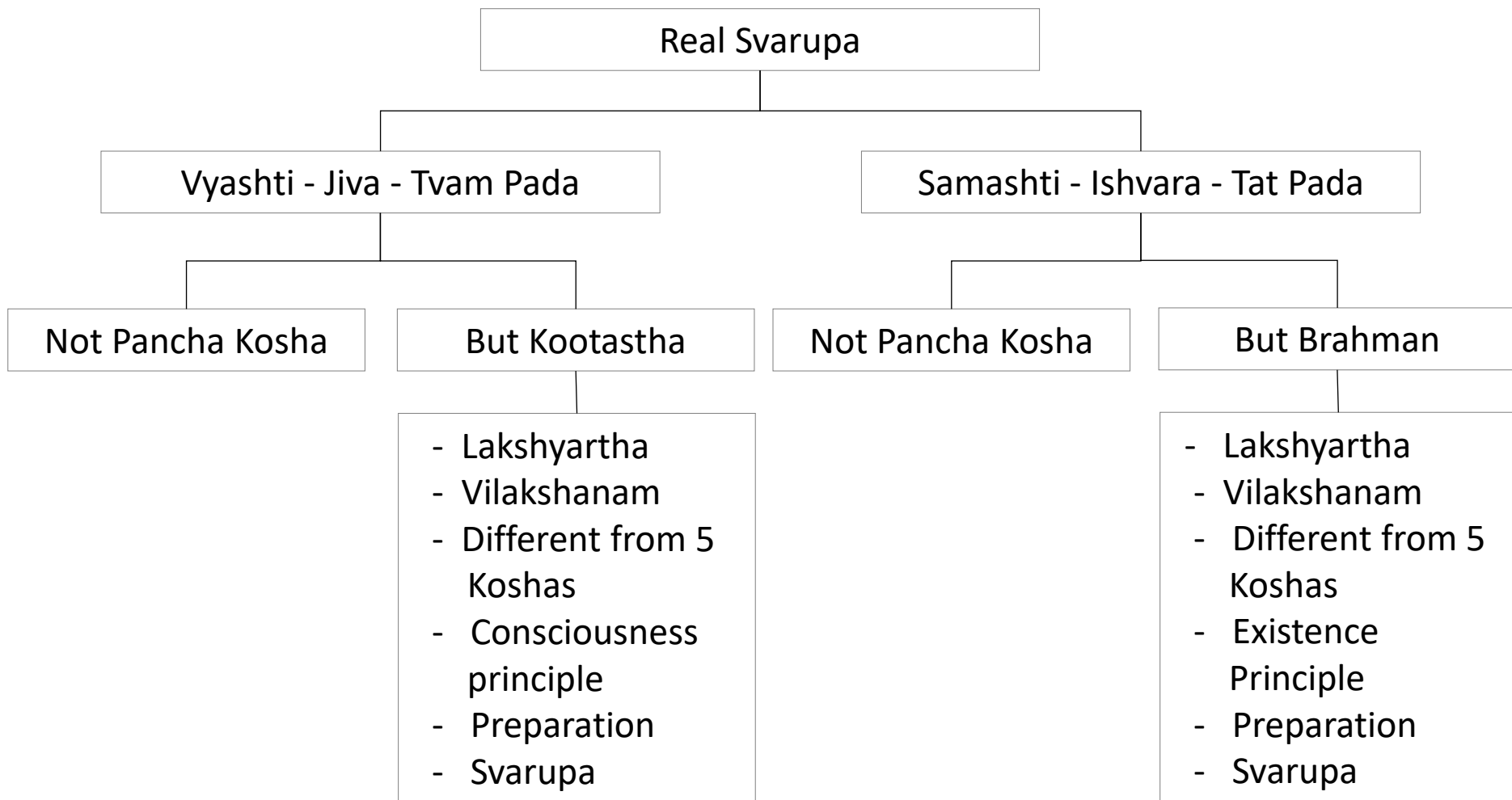
- Carefully remove the inner Stalk.

## Revision 220 :

परन्तु मोक्षो न ब्रह्मज्ञानं विना सिद्ध्यति । यो मोक्षमिच्छति स विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् । तत्र दृष्टान्तः । यथा मिलितयोः मुञ्जेषीकयोः पृथक्करणं क्रियते, तथा विवेकेन जीवेश्वरयोः स्वरूपं पञ्चकोशेभ्यः पृथक्कृत्य जानीयात् ।

## Rare Approach :

- Pancha Kosha Viveka of Ishvara.



### Oneness of Reality :

- Svarupa Aikyam - Kootastha = Brahman
  - Culmination of Vichara
  - Binary Format without Svarupa Aikyam, will continue in Triangle Format, no Permanent freedom, Only Samsara, birth – Death Cycle.

- Change format by Aikya Jnanam, by Pancha kosha Separation.

**Example : Katho Upanishad : Munja Grass Separation**

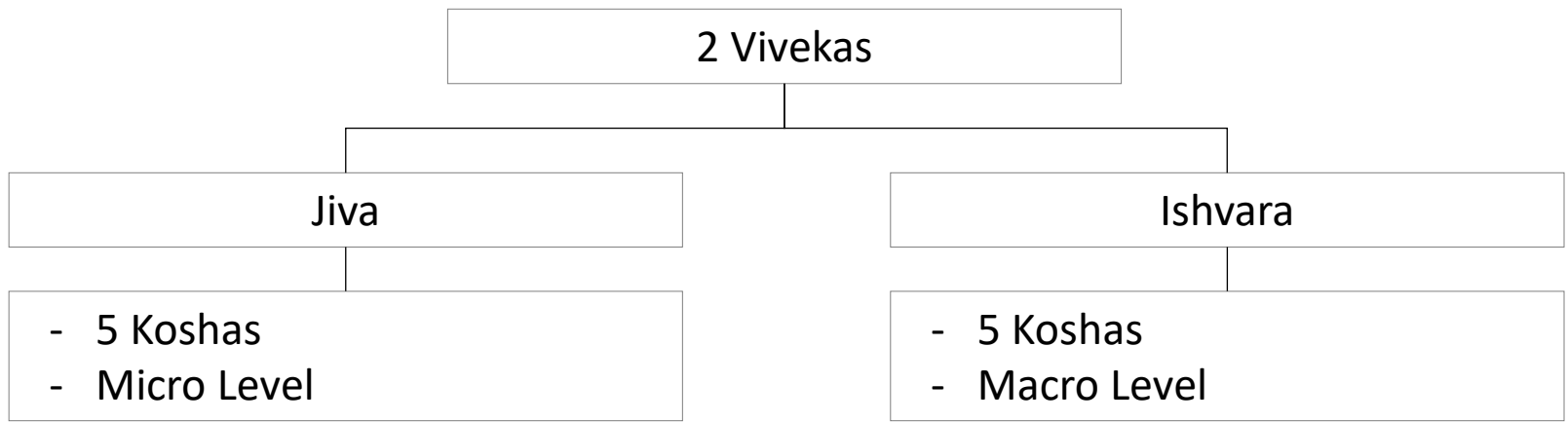
अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।  
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।  
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,  
Tam svac-charirat pravrheth munjadi-vesikam dhairyaena,  
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti || 17 ||

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [2 - 3 - 17]

Munjath	Ishikam
<ul style="list-style-type: none"> <li>- Name of Grass</li> <li>- Sharp, fine</li> </ul>	<ul style="list-style-type: none"> <li>- central Soft</li> </ul>

- Remove Pith Carefully
- Similarly remove Atma from Pancha Koshas Carefully by 2 fold Viveka.



### Panchadasi - Chapter 1 :

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।

स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥३७॥

**Anvaya vyatirekā bhyāṁ pañcakośa vivekatah,**

**svāt mānaṁ tata uddhṛtya paraṁ brahma prapa dyate || 37 ||**

By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one's own Self from the five sheaths and attain the supreme Brahman. [Chapter 1– Verse 37]

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।

सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥३८॥

**Abhāne sthūla dehasya svapne yadbhāna mātmanah,**

**so'nvayo vyatirekas tad bhāne'nyā nava bhāsanam || 38 ||**

The physical body present in one's consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the Self is perceived, the physical body is not; so the latter is a variable factor. [Chapter 1 – Verse 38]

## Panchadasi - Chapter 1 :

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।  
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥३९॥

**Liṅga bhāne suṣuptau syād ātmano bhāna manvayaḥ,  
vyati rekastu tadbhāne liṅgasyā bhāna mucyate || 39 ||**

Similarly, in the state of deep sleep, the subtle body is not perceived, but the self invariably witnesses that state. While the self persists in all states the subtle body is not perceived in deep sleep and so it is called a variable factor. [Chapter 1 – Verse 39]

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।  
ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

**Tad vivekād viviktā syuḥ kośāḥ prāṇa mano dhiyah,  
te hi tatra guṇā vasthā bheda mātrāt pṛthak kṛtāḥ || 40 ||**

By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the self, for the sheaths are conditions of the three Gunas, and differ from each other (qualitatively and quantitatively). [Chapter 1 – Verse 40]

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।  
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥४१॥

**Suṣuptya bhāne bhānantu samādhā vātmāno'nvayaḥ,  
vyatirekas tvātma bhāne suṣuptya nava bhāsanam || 41 ||**

Avidya (Manifested as the causal body or bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the self persists in that state; so it is the in variable factor. But the causal body is a variable factor, for though the self persists, it does not. [Chapter 1 – Verse 41]

## Panchadasi - Chapter 1 :

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः ।  
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते ॥४२॥

Yathā muñjā diṣī kaivam ātmā yuktyā samud dhṛtaḥ,  
śarīra tritayād dhīraiḥ param brahmaiva jāyate || 42 ||

As the slender, internal pith of munja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognised as the supreme consciousness. [Chapter 1 – Verse 42]

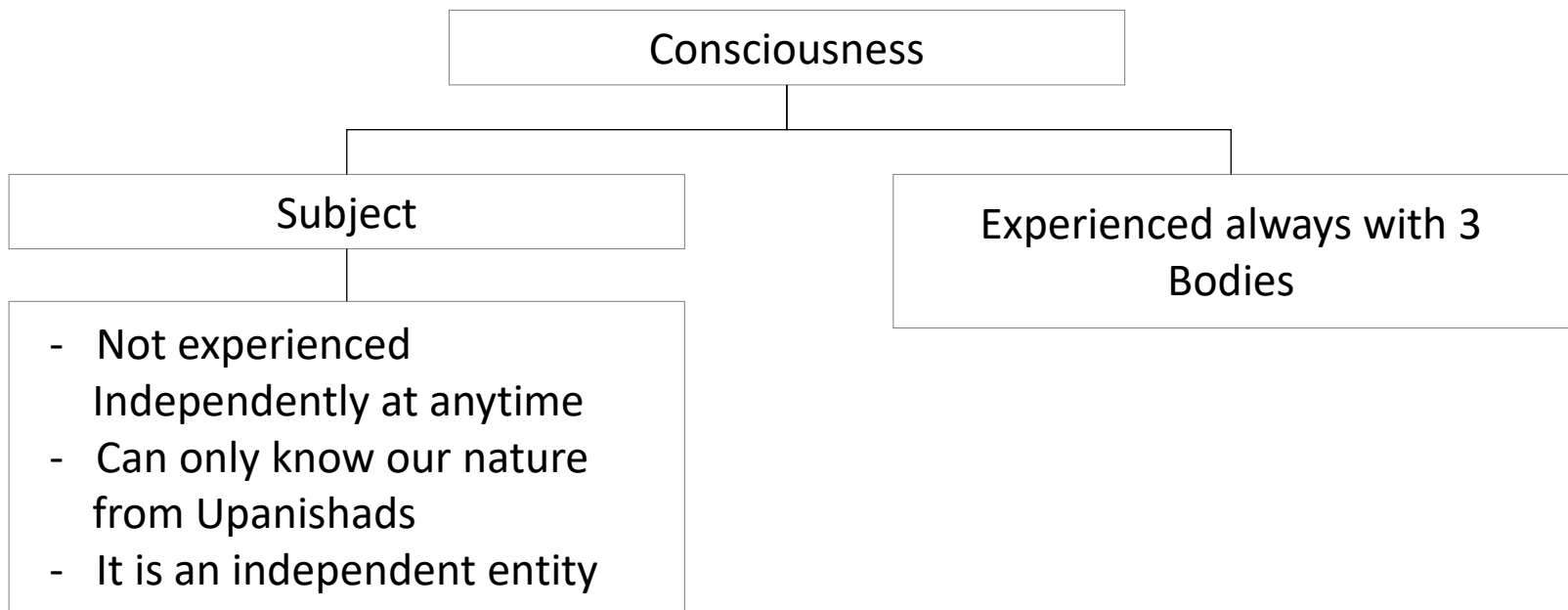
## Topic 283 :

(२८३) पञ्चकोशविवेकप्रकारः — स्वप्नावस्थायां स्थूलदेहो न भाति । परन्त्वात्मा भासते ।  
तथा सुषुप्तौ सूक्ष्मशरीरस्य ज्ञानं न भवति । सुखस्वरूप आत्मा स्वयंप्रकाशस्वरूपेण प्रतीयते ।  
सुषुप्तौ सुखज्ञानाभावे 'सुखमहमस्वाप्सम्' इति स्मृतिः सुप्तोत्थितस्य न स्यात् । तथा  
स्मृतेर्जायमानत्वादेव सुषुप्तौ सुखानुभवोऽभ्युपेयः । तच्च सुखं सुषुप्तौ न विषयजन्यम् । तदा  
सर्वकार्यप्रपञ्चप्रविलयात् । किन्तु तदात्मस्वरूपसुखमेव । स चात्मा स्वयंप्रकाशस्वरूपः ।  
तस्मात्सुखस्वरूप आत्मा स्वयंप्रकाशरूपेण सुषुप्तौ भासते ।  
निदिध्यासनफलभूतनिर्विकल्पकसमाधौ त्वात्मा अज्ञानकृतावरणरहितः प्रकाशते ।  
कारणशरीररूपाज्ञानमपि तदा न भासते । इत्थं देहत्रयं व्यभिचरति एकामवस्थां  
विहायावस्थान्तरे अभानात् ।

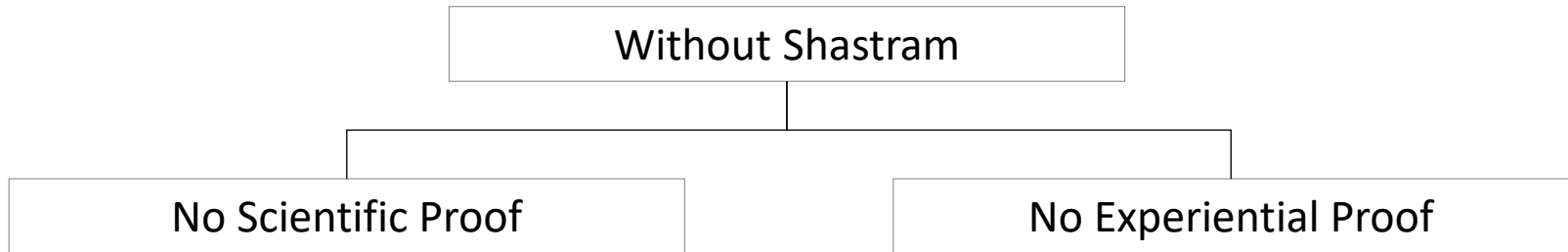
### One Purpose :

- To accept 5 Features of Consciousness.
- Understanding and accepting that is Primary aim of Study.
- We are conscious of Body, Body is Object of Consciousness like the world.

• **We never experience consciousness as an independent Entity at anytime.**

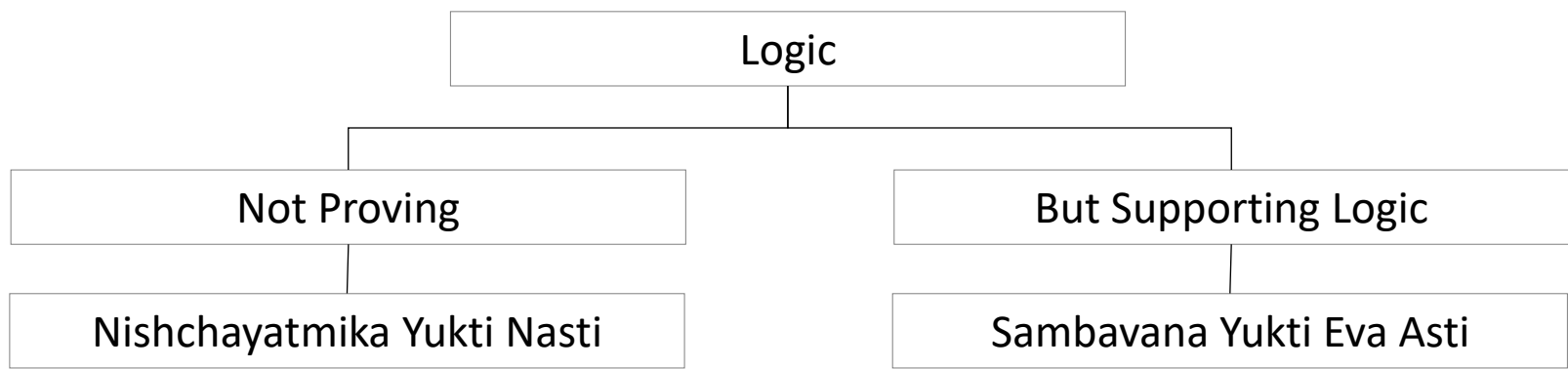


- Primary Pramanam revealing Consciousness is Shastram alone



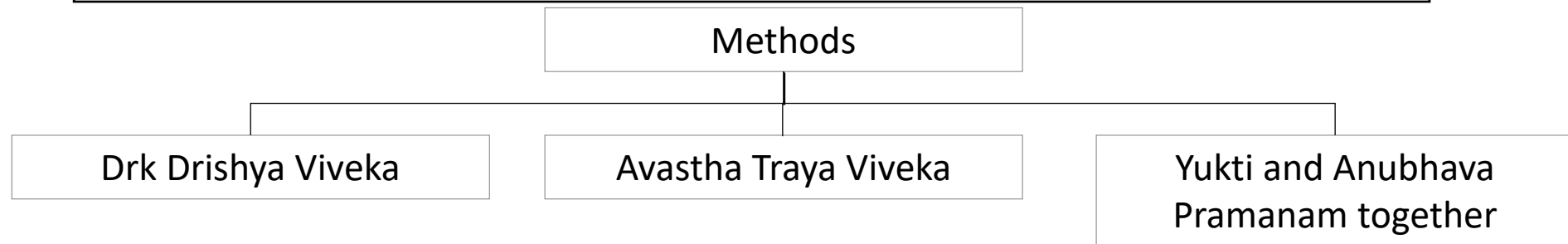
- At all Times individuals are associated with 3 Sharirams.
- **No time when we exist as Pure Consciousness without 3 bodies.**
- No Objective analysis or Subjective experience of Consciousness as an Independent entity.
- We support Shastric Pramanam with Yukti and Anubhava
- Not to prove but to Assimilate what Shastram has Already revealed.





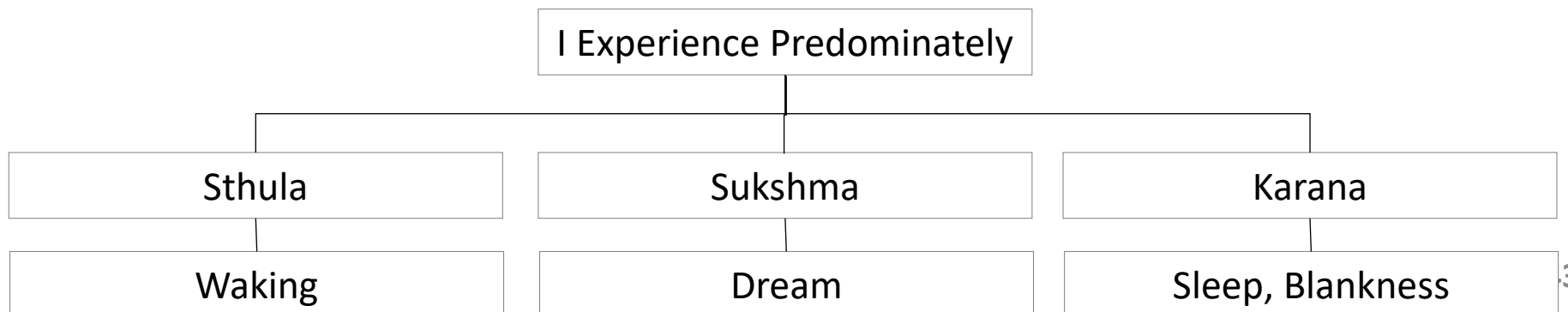
- Logically can't prove, Consciousness is not a Part, Property, Product of Body.

- 5 Features to prove is Sruti, not Science, Yukti, Anubhava to Sruti we give is Supportive Logic, Anubhava.**



### Drk Drishya Viveka :

- I am different from 3 Bodies because they are experienced, I am experienter.

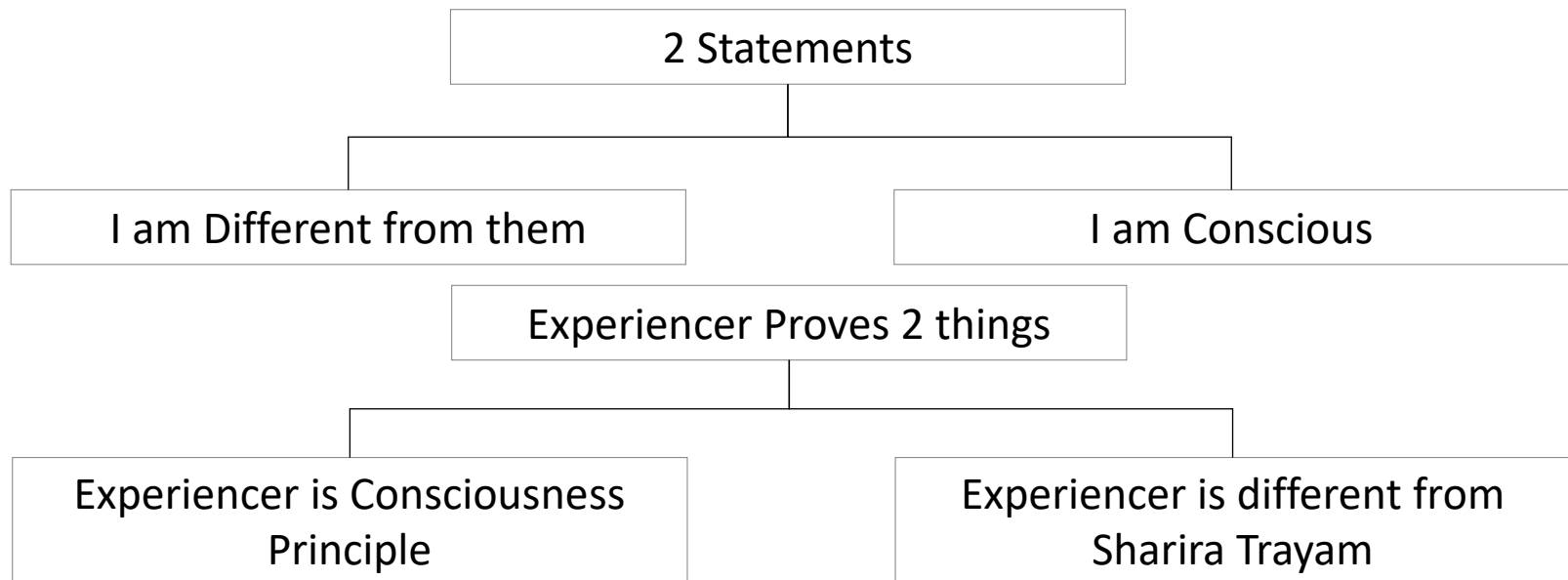


## Karana Shariram :

- Everything in Potential form = Blankness

### How do you Prove?

- Wake-up, world comes back
- I am different from 3 Sharirams
- Sharira Trayam called Pancha Kosha

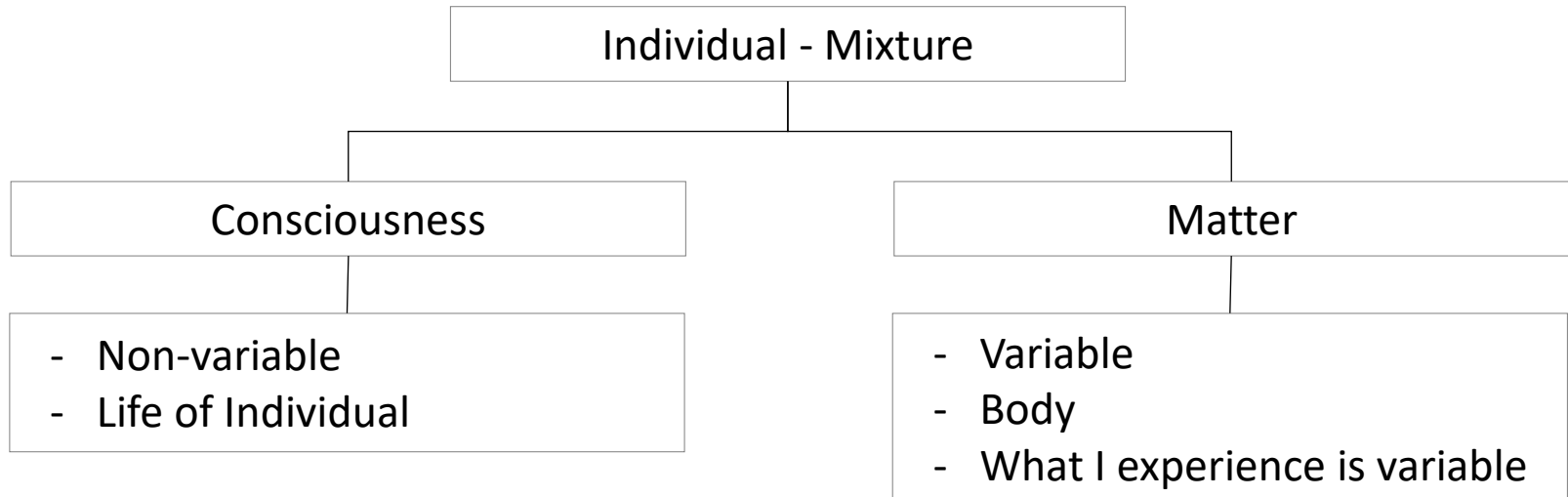


- Therefore, not Part, Property, Product of 3 Bodies
- I am Independent Principle, Pervade 3 Sharirams, Enliven them, experience them.
- Hence not Limited by Boundary of body

• **Drk - Drishya Viveka approach not Proving Logic but Supports Shastra.**

## Science will Say :

- During sleep you are Matter - Beta Alpa wave, Brain, not Consciousness
- Can't use our Logic, Anubhava in front of Scientist
- Shastra Apaurushaya Upajeevya (Primary) Pramanam
- Accept Consciousness as an Independent Principle
- To Assimilate, use Drk Drishya Viveka
- Combine Avastha Traya and Anvaya Vyatireka Logic.
  - Anvaya Vyatireka Logic
  - 3 Types
- Anuvritti Vyavritti Vichara here.



Conscious Experienter	Experienced
<ul style="list-style-type: none"> <li>- Anuvrittaha, I - Invariable</li> <li>- Anagama Pahi</li> </ul>	<ul style="list-style-type: none"> <li>- Vyavrittaha - Variable</li> <li>- 3 States</li> <li>- Hair, Teeth</li> <li>- 5 Koshas</li> <li>- 3 Bodies</li> <li>- Usable, Disposable</li> </ul>

### Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- I can be applied to only Non-variable component.

### Chandogyo Upanishad - Chapter 6 :

- 3 Bodies - Like Branches of a Tree...

- Whole Body arrives and departs in Avastha Trayam.
- One Shariram used in One Avastha

Vedanta Samadhi	State of Sushupti
<ul style="list-style-type: none"> <li>- Absorbed in Aham Brahmasmi</li> <li>- Anuvrittaha</li> </ul>	<ul style="list-style-type: none"> <li>- State of Self ignorance</li> <li>- Swapna - Vasana Maya</li> </ul>

### Gita - Chapter 6 :

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā ।  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Nididhyasanam = Samadhi Avastha
- Sakshi = Anuvruttaha
- Jagrat, Swapna, Sushupti based on Sakshi - Vartate

• **Non-variable is different from Variable**

### Example :

Non-variable	Kusuma Pushpa Flowers
<ul style="list-style-type: none"><li>- Thread</li><li>- Remains same</li><li>- Continues to exist</li></ul>	<ul style="list-style-type: none"><li>- Different, fades away</li><li>- 3 Sharirams = Pushpam</li><li>- 3 Avasthas, Pushpam</li></ul>

- 90 Verses with Examples - Shankara
- Enjoy Pushpa - Remember it will fade away

State	Vyavrutta variable - Na Bhati	Anuvrutti Non-variable
<ul style="list-style-type: none"><li>- Svapna</li><li>- Sushupti</li><li>- Samadhi</li></ul>	<ul style="list-style-type: none"><li>- Sthula Shariram</li><li>- Sukshma Shariram</li><li>- Karana Shariram</li></ul>	<ul style="list-style-type: none"><li>- Sakshi</li><li>- Sakshi</li><li>- Sakshi</li></ul>

- Sharira Trayam Vilakshana Anuvritti Sakshi Aham Asmi
- All this is experienced based logic
- Atma Sakshi Chaitanyam is available in all three states.

### In sleep :

- Shunya Vadi says - Nothing is there
- ND Establishes Chaitanyam is there

In Deep sleep, we are experiencing two things

Agyanam

Ananda

- Sukham Aham Avapsvam
- No Ahamkara in Sushupti
- Not Able to recognize in Sushupti because no Ahamkara

**Rule :**

- **When we experience along with Ahamkara, we will know, experience, at that time**
- **Without Ahamkara, Experience is there but we will not know we are experiencing.**

**Jagrat :**

- Have experience and Ahamkara
- I know I am attending Class

**Sushupti :**

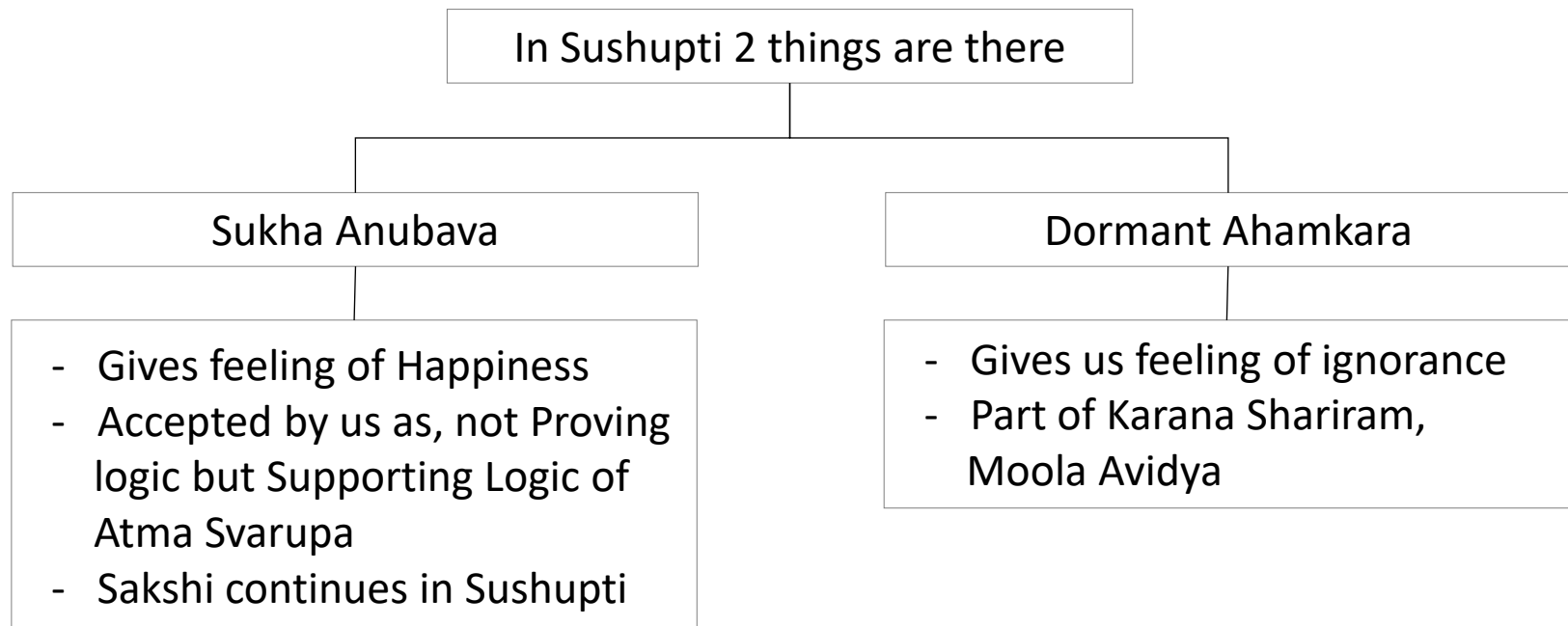
- Ahamkara Resolved I, experiences Sukham and Agayanam.

**How do you know?**

- What is Proof? After waking Up, we remember, recollect.
- Ahamkara is Dormant in Sleep with Doormat Ahamkara, I experience Agyanam and Sukham.

- **With Active Ahamkara, I remember, Recollect experience of Sukham and Agyanam.**
- **If no experience, there will be no Remembrance**
- **No Ananda, Agyana Anubhava**

- Nobody says I was absent, Did not exist in Sleep.
- We say, I was happy in Sleep.
- Recollection with Active Ahamkara would not have been there if Dormant Ahamkara with Sakshi had not experienced.
- Recollection happens in waking.



- Ananda comes not from world of Objects, Persons, Situations, Events Vishaya, Sense objects as both Dreamer and waker are not there.



- It is our Svarupam, Pure existence, Sat, Chit, Consciousness Principle, Ananda is me, my Svarupam.

- **Fire is Hot**
- **Ice is Cold**
- **I am Happiness, existence, Consciousness**

- Happiness not caused by Sthula, Sukshma Shariram
- Sarva Karana Prapancha Avilapaye...
- Karana and Karya Prapancha have resolved
- Only Chaitanyam is there, Chit, Ananda Rupa
- Chit and Ananda Rupa is there in sleep

- **In sleep it is Atma Sukham, Natural happiness belonging to me**

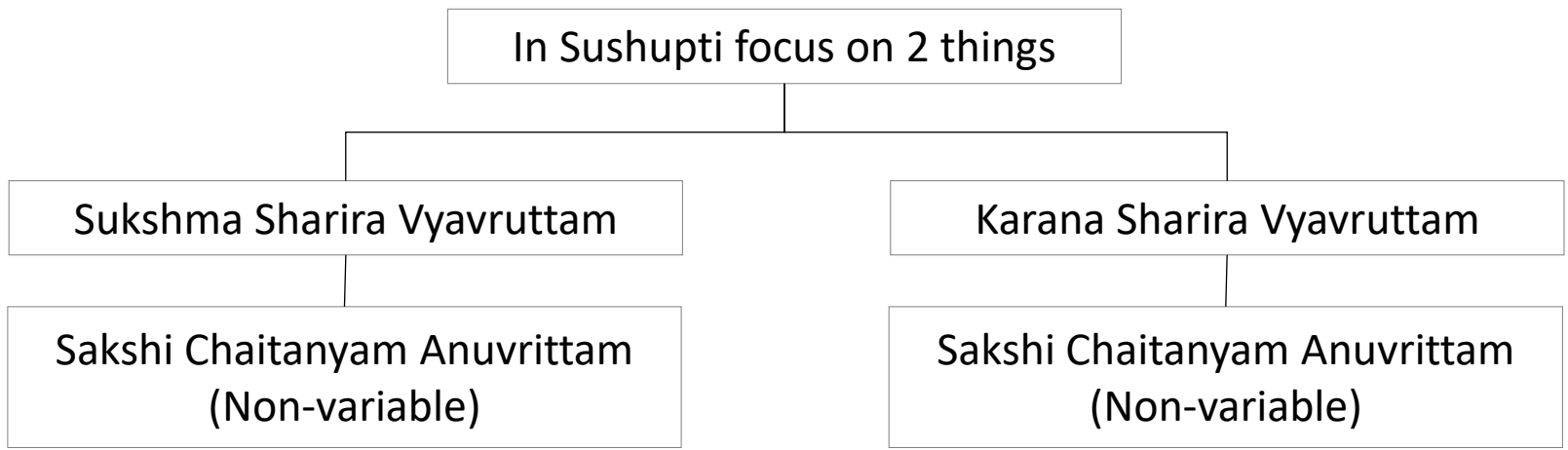
- Swayam Prakasha Svaroopam, self-evident

- **Atma was shining, Karana Shariram, Dormant ahamkara was also there, in sleep**

- Sukham, agyana Anubhava was there
- Chid Ananda Sakshi in Sushupti can't be negated

- **Ananda and Chid = Swayam Prakasha**

Sakshi Chaitanyam	Karana Shariram
- Anuvrittam	- Not focused
- Focused	



### Revision - 221 :

तस्मात्सुखस्वरूप अात्मा स्वयंप्रकाशरूपेण सुषुप्तौ भासते।  
 निदिध्यासनफलभूतनिर्विकल्पकसमाधौ त्वात्मा अज्ञानकृतावरणरहितः प्रकाशते ।  
 कारणशरीररूपाज्ञानमपि तदा न भासते । इत्थं देहत्रयं व्यभिचरति एकामवस्थां  
 विहायावस्थान्तरे अभानात् ।

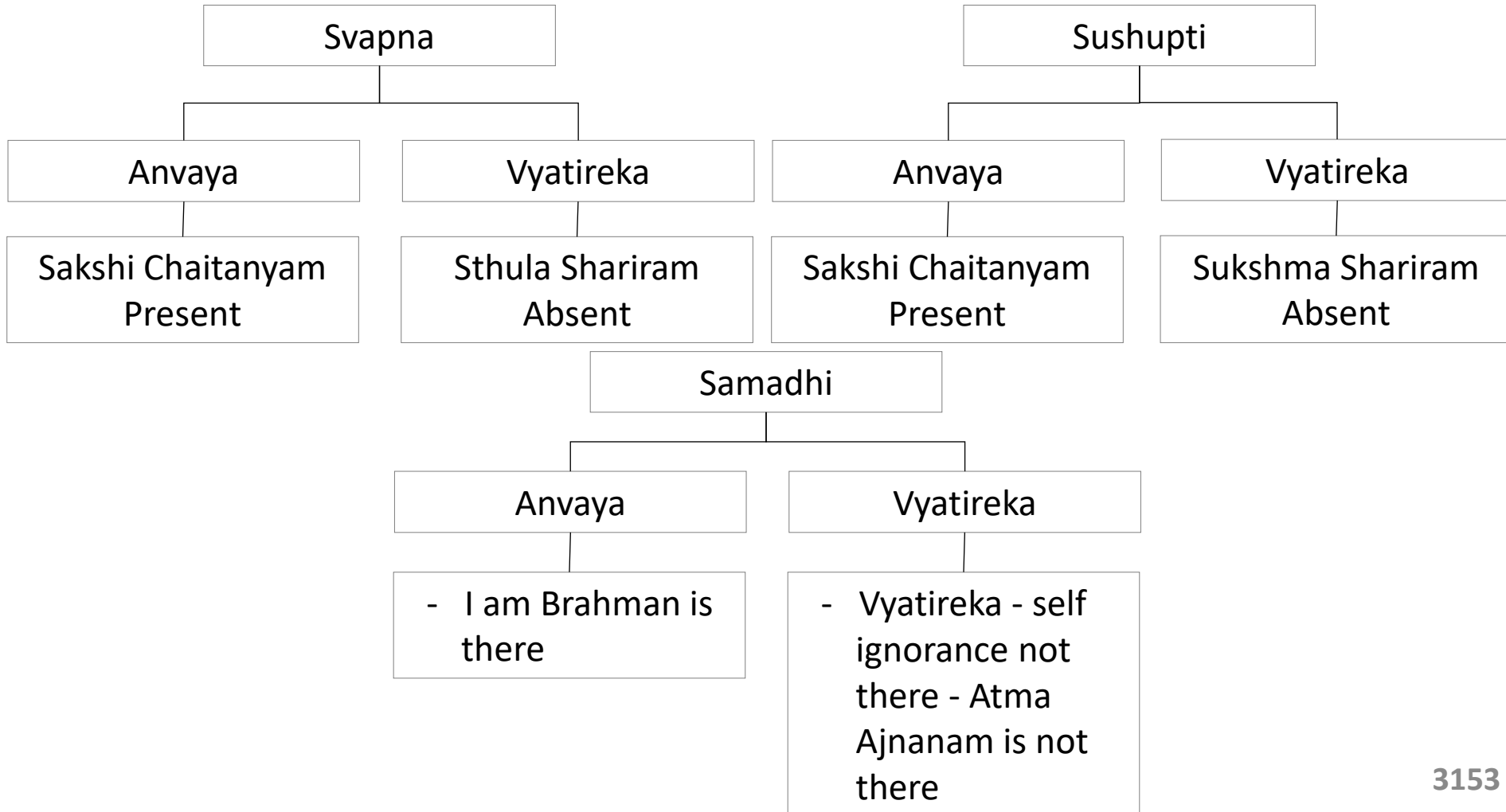
- After Describing 5 koshas of Jivatma and Paramatma, now ND wants to separate them by Anvaya (Continuous presence) / Anvaya Vyatireka (Occasional Absence = variable) Method or Anuvritti - Vyavritti approach (Non-variable - Variable)

Anuvritti / Anvaya	Vyavritti / Vyatireka
<ul style="list-style-type: none"> <li>- Continuously Present</li> <li>- Non-variable Presence</li> </ul>	<ul style="list-style-type: none"> <li>- Variable</li> <li>- Subject to Arrival and Departure</li> </ul>

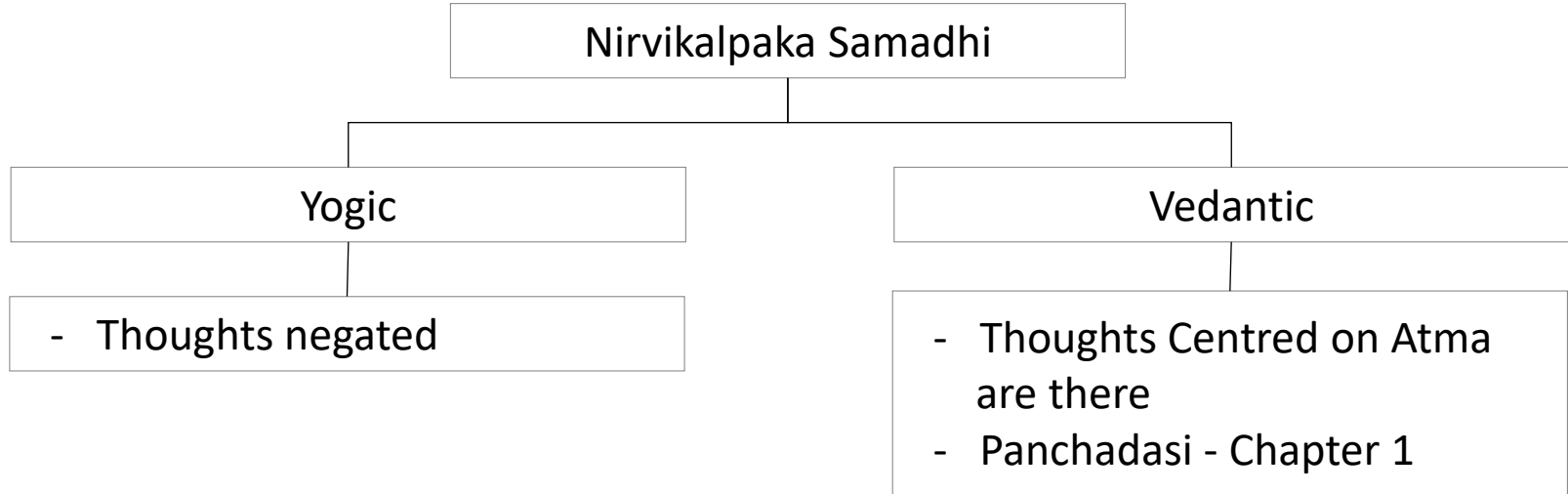
- Instead of taking 5 Koshas, we take Sharira Trayam

### 3 Bodies = 5 Koshas :

- **To separate Sharira Trayam use 3 Avasthas as Basis for Discrimination**
- Start from Svapna because in Jagrat all 3 Sharirams Plus Chaitanyam is there, difficult to Separate.



- In Each Avastha, One Shariram is Absent, Variable component Missing
- Thereby, we establish Vyatireka of Sharira Trayam
- **In and through Vyatireka, Anvaya Sakshi Chaitanyam is established.**
- In Sushupti, Sakshi Chaitanyam is there in form of Chit Rupa and Sukha Svarupa also



### Panchadasi - Chapter 1 :

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥५६॥

**Vṛtta yastu tadānīm ajñātā apyā tmaḥ go carāḥ,**

**smaraṇā danu mīyante vyutthi tasya samut thitāt || 56 ||**

Though in samadhi there is no subjective cognition of the mental function, having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi. [Chapter 1 – Verse 56]

- Atma Gochara Vrittiya Nirvikalpaka Samadou Api Vartate...
- Atma Nishta is there

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā ।  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

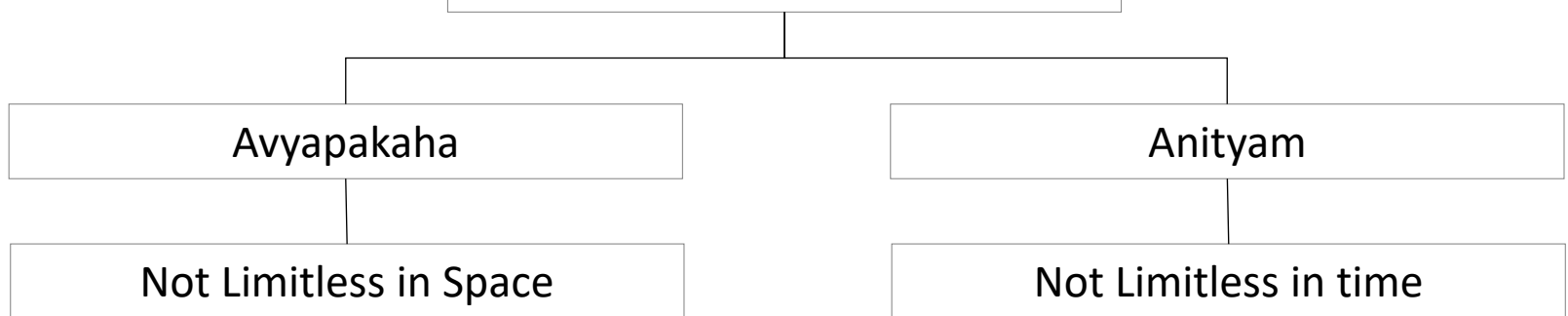
- Manaha here is Ahamkara Vritti
- There is Atma Chaitanyam but Agyana Kruta Avrutti Rahitaha
- No Agyanam, No Aavaranam

**How do you know?**

- He is entertaining subtle thought - Aham Brahmasmi Vritti
- **In this manner by applying Anvaya Vyatireka logic in 3 Avasthas, Swapna, Sushupti, Samadhi, What is variable and what is Non-variable is differentiated**
- Each Shariram available in one state and not available in other, mutually exclusive
- Meditate on this important fact.

तस्माद्देहत्रयमव्यापकमनित्यं च । अात्मा तु सर्वाविस्थास्वनुगततया भाति । तस्माद्व्यापको नित्यश्च । इत्थं देहत्रयविलक्षणतया विविच्यात्मानं जानीयात् । तत्र स्थूलशरीरम् अन्नमयकोशः, कारणशरीरम् अानन्दमयकोशः । सूक्ष्मशरीरे प्राणमयमनोमयविज्ञानमयाख्यास्त्रयः कोशा अन्तर्भूताः । तस्माच्छरीरत्रयविवेकेन पञ्चकोशविवेको जायते । यथा पञ्चकोशविलक्षणं जीवस्वरूपं तथैवेश्वरस्वरूपमपि समष्टिपञ्चकोशविलक्षणमस्ति । चतुर्थतरङ्गे चतुर्विधाकाशदृष्टान्तेन जीवेश्वरयोर्लक्ष्यस्वरूपविवेचनं विस्तरेणोक्तम् । उपरि षष्ठतरङ्गेऽपि अस्ति-भाति प्रियरूपनिरूपणप्रसङ्गे महावाक्यार्थनिरूपणप्रसङ्गे चात्मनः परमार्थस्वरूपं निरूपयिष्यते । सङ्ग्रहेणात्रात्मविवेचनं कृतम् ।

### 3 Bodies - Anatma - Deha Trayam



- **Atma is Anugatam, Anuvrittam, Persistent, Non-variable in 3 States**
- **Time and Space different in 3 Avasthas.**
- Chaitanyam Transcends, Beyond Space, Beyond Time.

- Atma is not there in time and Space always, means timeless, Spaceless
- All pervading Atma not located in Space but everywhere.

• **Atma is Deha Traya Vilakshanam, Distinctly different, Separate from 3 Bodies.**

- We will always be in one of the 3 Avasthas
- We separate intellectually, cognitively in Understanding only.
- Remaining Physically in Space time, we have to Say I am not in Space - Time.

• **Location lessness of myself is Wisdom.**

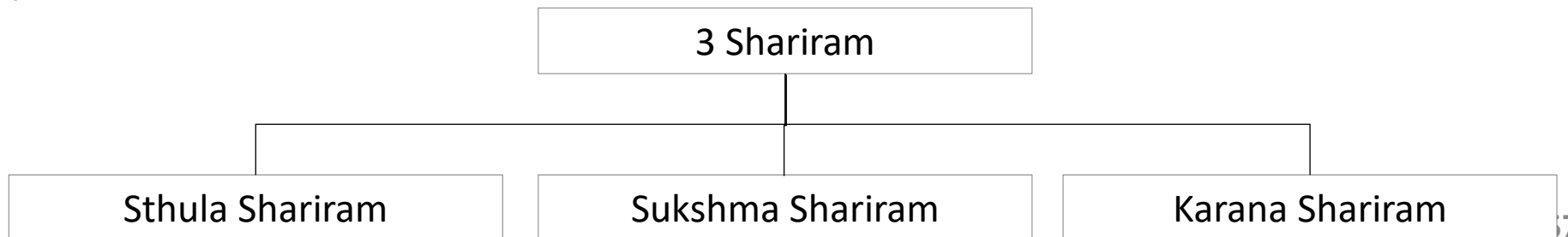
- 2 Features of consciousness through Anvaya Vyatireka is presented as “Vimuchya”

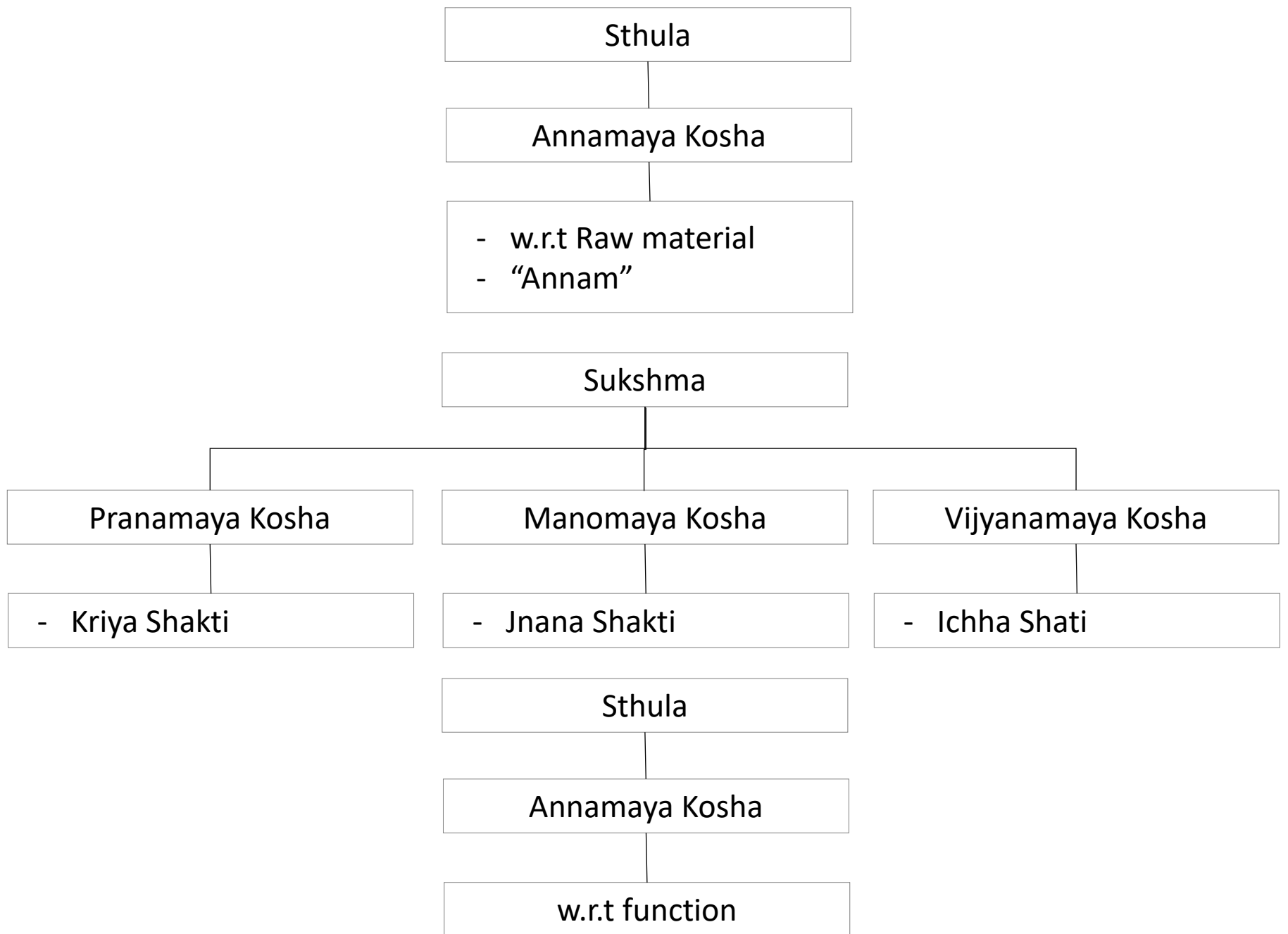
**i) Consciousness is not a Part, Product, Property of Sharira Trayam**

**ii) Consciousness is an Independent Principle which Pervades and enlivens the 3 Sharirams.**

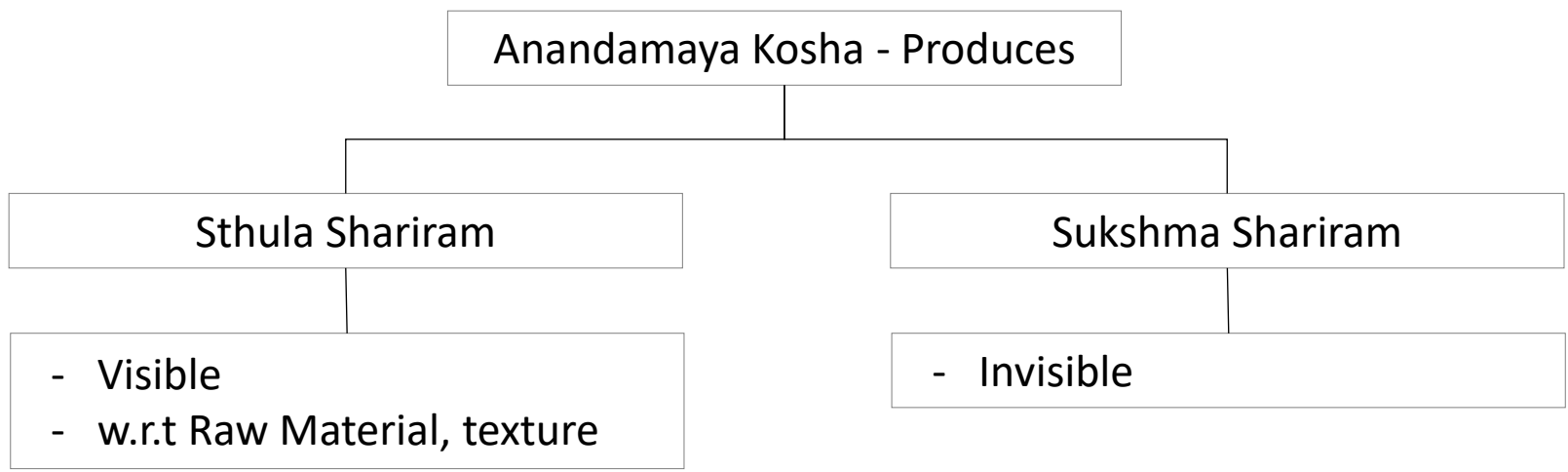
- Sharira Trayam is Known as Pancha Kosha from another Angle

**a) :**









### Definition of Sthula Shariram in Tattva Bodha :

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य

अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

*Annamayah kah?*

*Annarasenaiva bhūtvā annarasenaiva vṛddhim prāpya*

*annarūpapṛthivyām yadvilīyate tadannamayah kośah sthūlaśarīram |*

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14. 2]

### b) Karana Shariram :

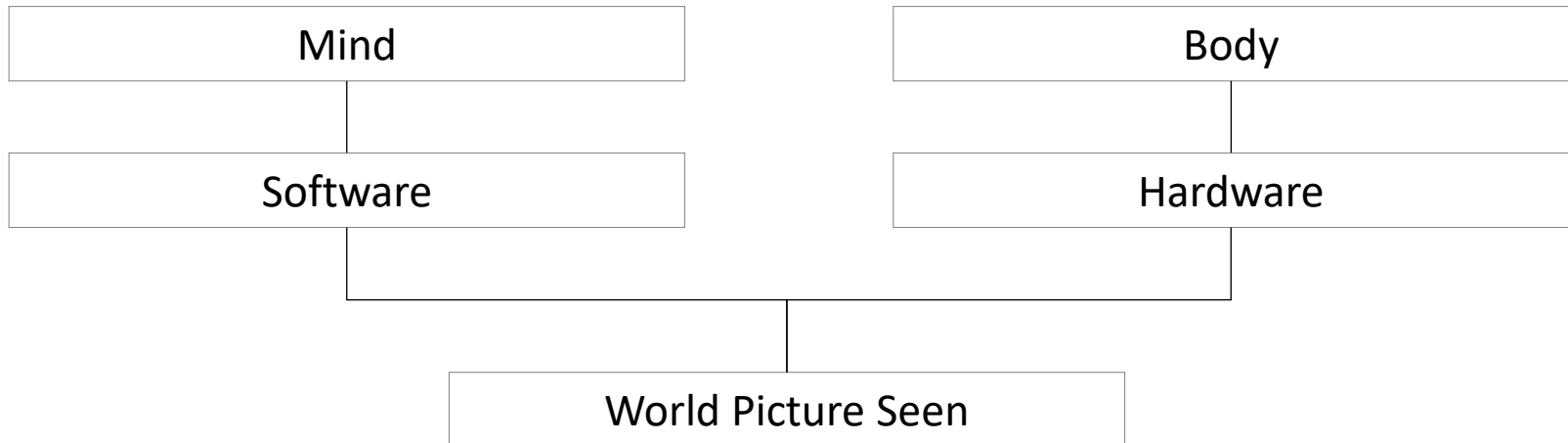
- W.r.t function called Anandamaya Kosha
- It produces Sukshma and Sthula Shariram
- During Pralaya Karana Shariram is there

## During Srishti :

- Sukshma Shariram and Sthula Shariram created for Jiva

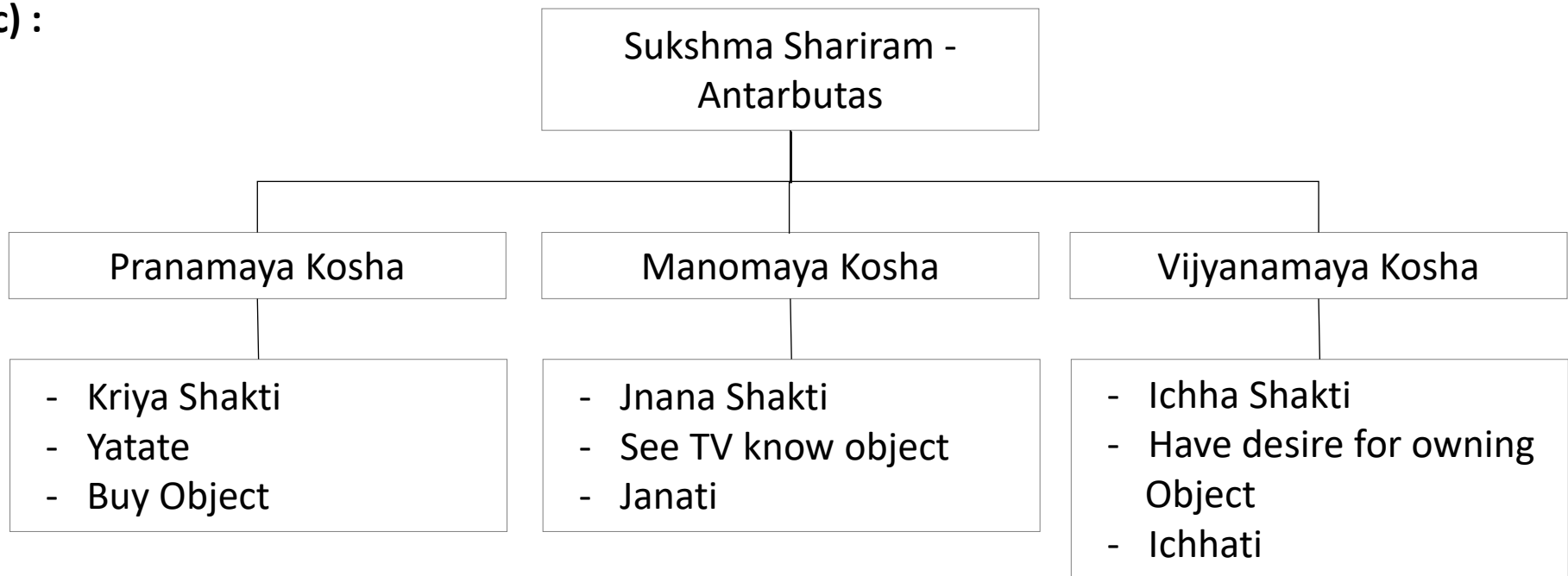
## Why Karana Shariram is called Anandamaya Kosha?

- **There is no Sorrow when - we are in Karana Shariram**
- Sorrow requires Sukshma and Sthula Shariram - Mind and Body

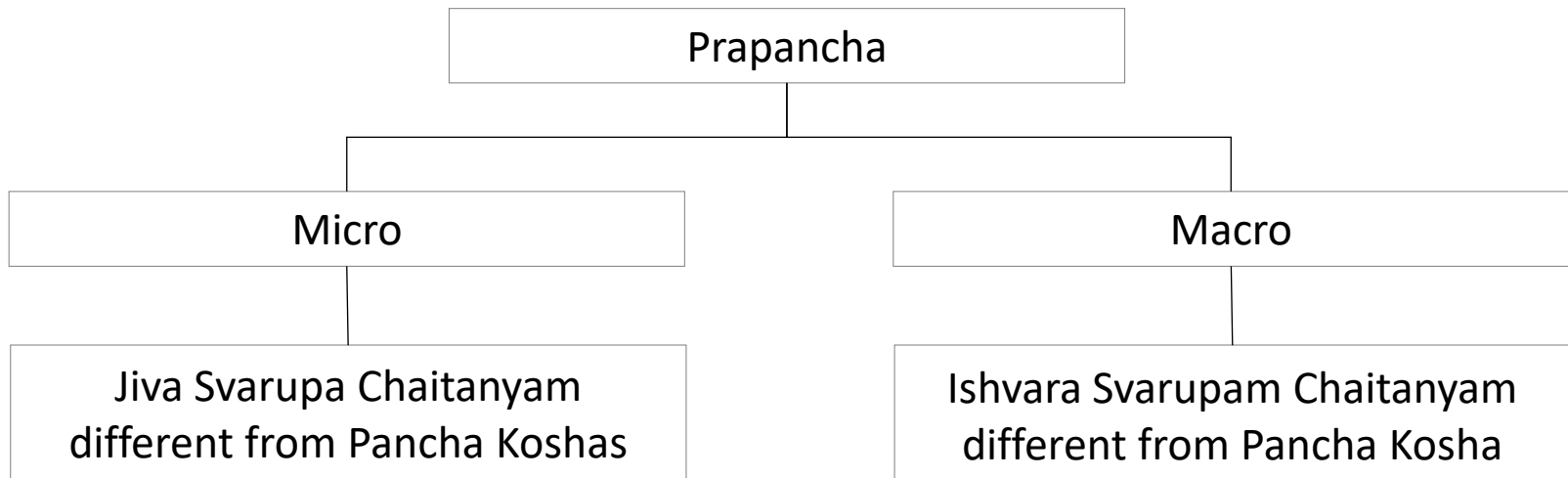


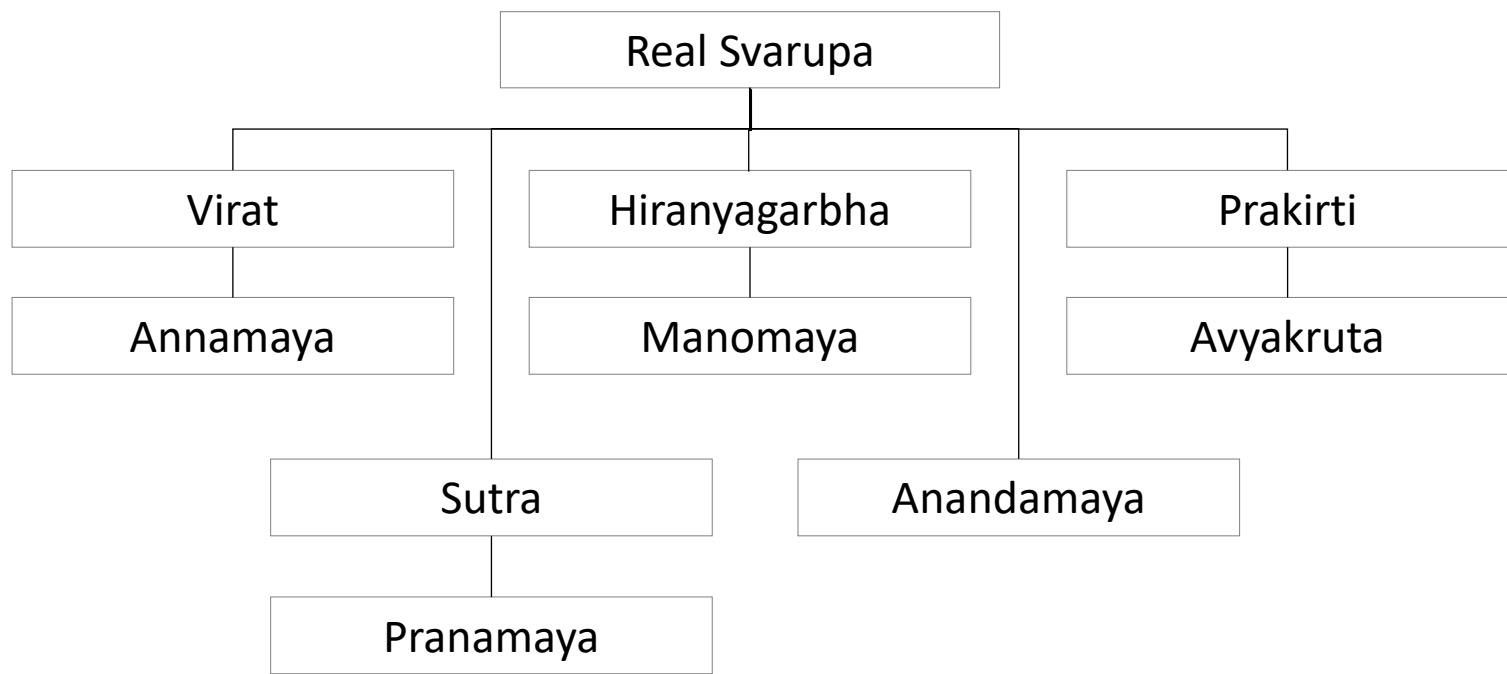
- In Karana Shariram no Dukham or any Problem - Role free
- Our Anubhava in Sushupti is in Karana Shariram
- These ideas Borrowed from Panchadasi - 1<sup>st</sup> Chapter, Anvaya Vyatireka Process...

c) :



- All transactions involve Janati, Ichhati Yatate...
- First do Sharira Traya Viveka, then do Pancha Kosha Viveka.





### Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

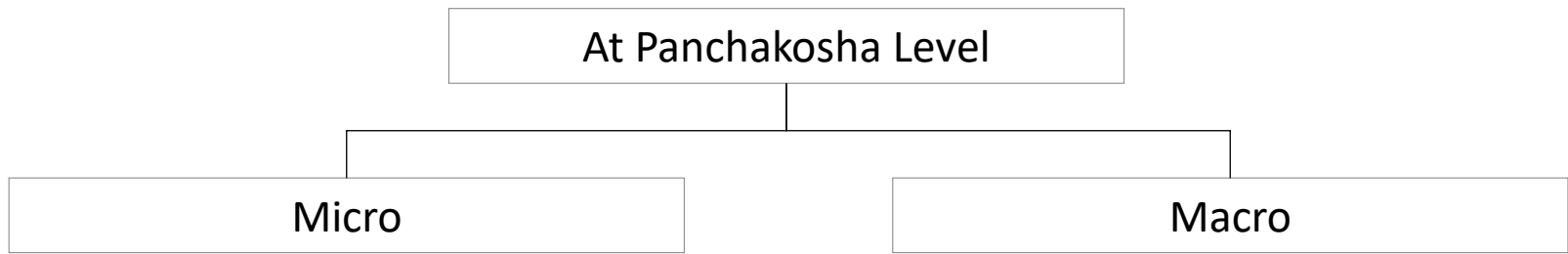
Indriye-bhyah para hy-artha, arthebhyas-ca param manah,  
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [1 - 3 - 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।  
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,  
Purusan-na param kincit, sa katha sa para gatih ॥ 11 ॥

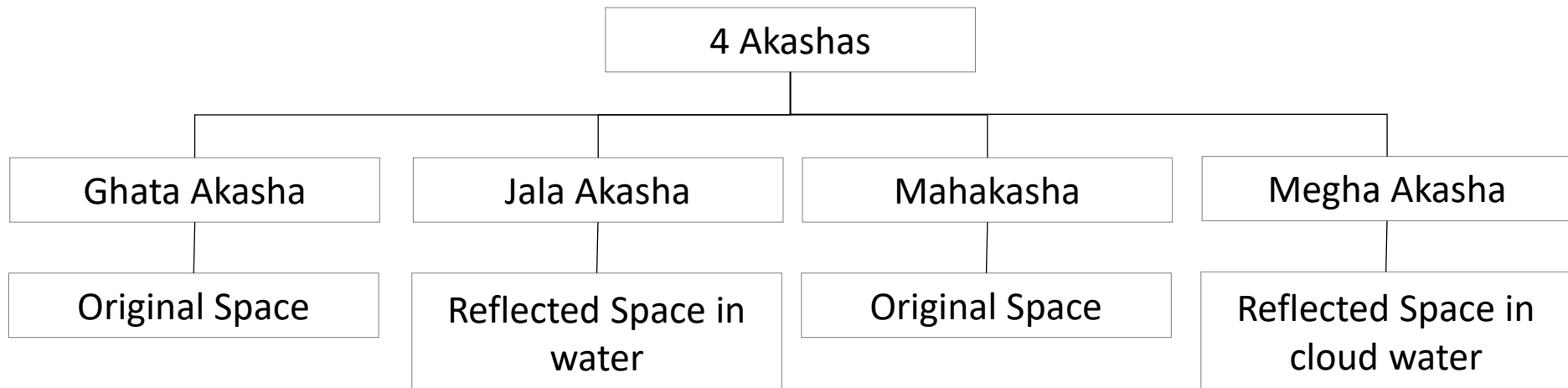
Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [1 - 3 - 11]

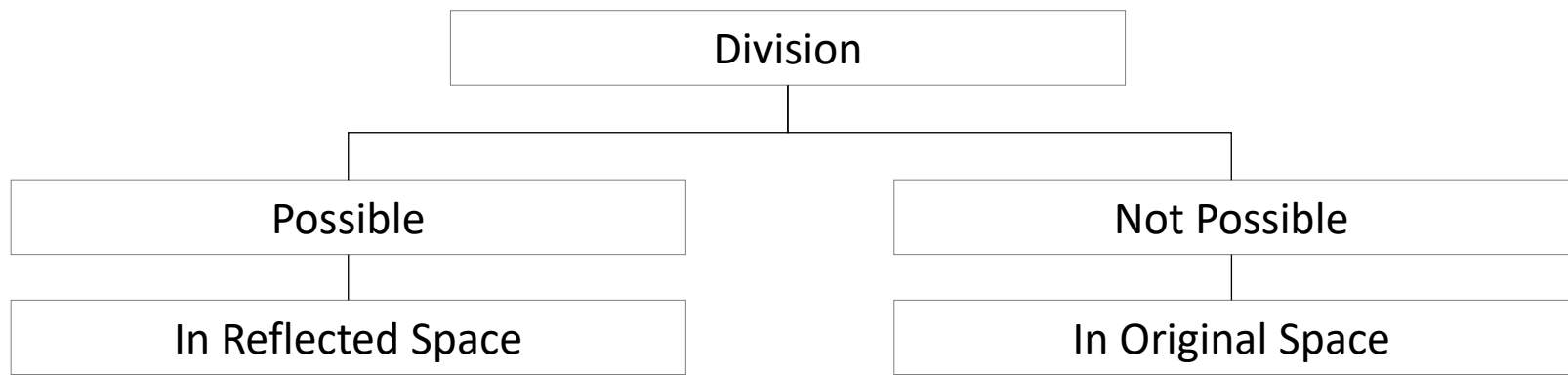


- When you come to Chaitanyam, can't use Adjectives Micro - Macro
- No Vyashti, Samashti Chaitanyam.
- Consciousness is Indivisible one Atma
- Remove Jiva and Param Adjective
- After Mahavakyam Vichara, there is Eka Atma

#### **Vichara Sagara - Chapter 4 - 4 Akashas Discussed in Topic 171 :**

- Ghatakasha - Mahakasha 2 words, No micro Akasha, Macro Akasha
- Only Eka Akasha
- Similarly only Eka Atma Brahma Chaitanyam.

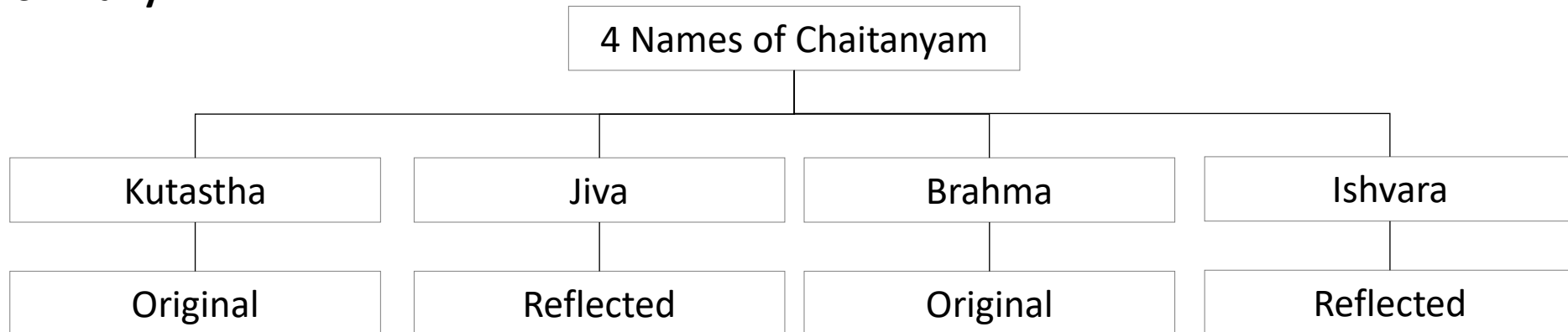




**In Chapter 6 - Vichara Sagara, space will be Discussed Again :**

- 4 Akashas used for Teaching
- At the end, reduced to Eka Akasha

**Similarly :**



**Same taken from Panchadasi Chapter 6 :**

- One indivisible consciousness is whole Universe
- W.r.t Jiva and Ishvara, Lakshyarth - Final implied meaning is this one Original Consciousness only.
- Each Class becomes Nididhyasanam when Topics taught again for Reinforcement. **3164**

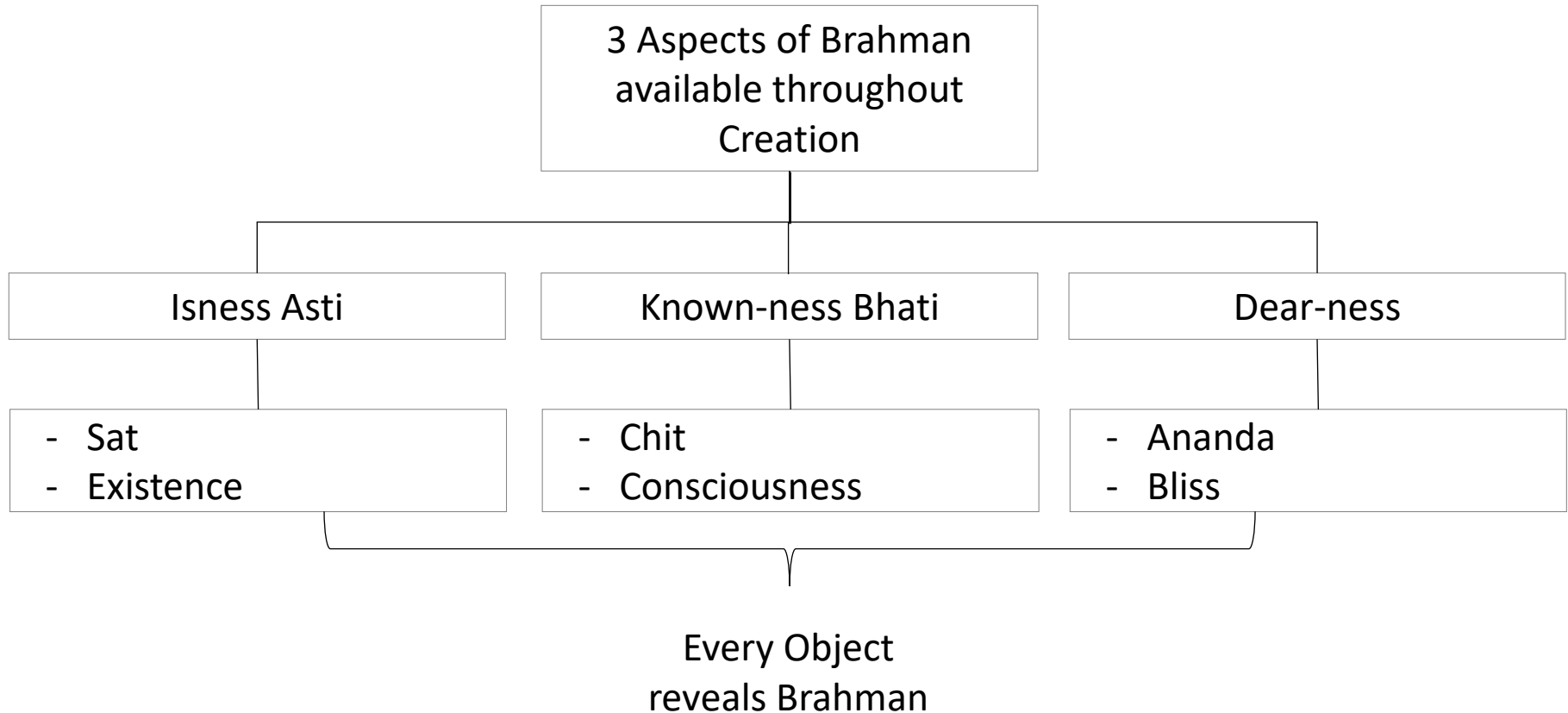
- Taranga means Chapter

## Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,  
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]



- Everyone is experiencing only Brahman all the time
- We don't lack Brahman Anubhava, lack understanding that this is Brahman
  - Our Problem
  - Correct Jnanam, understanding
  - Not Brahman Anubhava

### Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

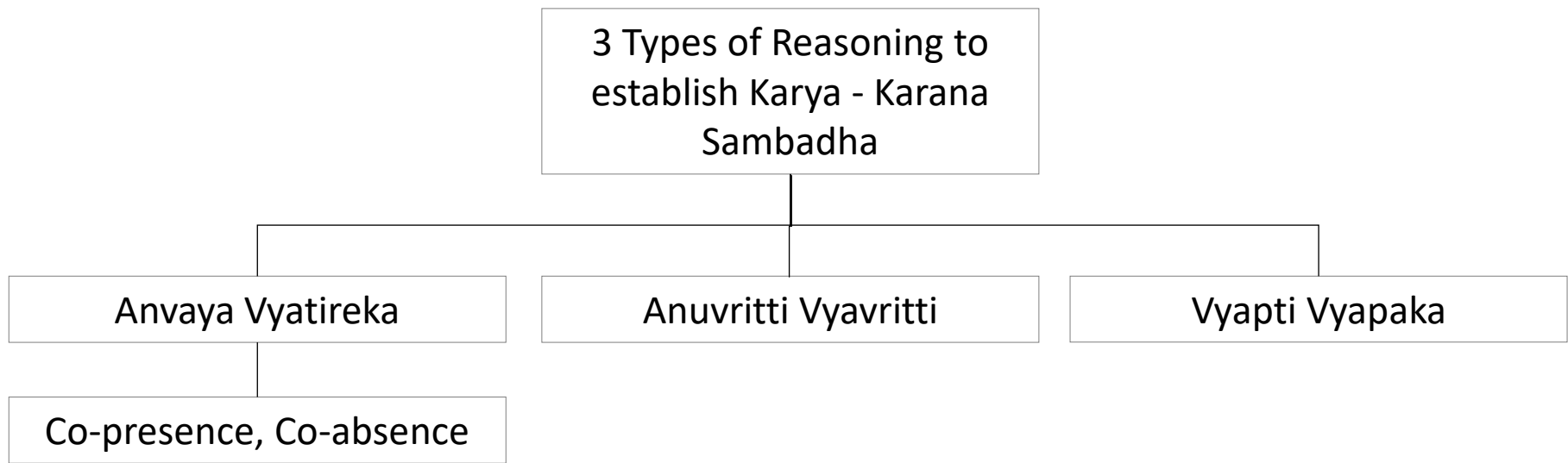
Indeed, he attains immortality, who intuits It in and through every modification of the mind.  
Through the Atman he obtains real strength, and through Knowledge, immortality.  
[Chapter 2 - Verse 4]

- ND borrows concept from Drk Drishya
- Elaborate discussion of Mahavakyam in Chapter 6
- Real nature of Jivatma and Paramatma is eka Atma Svarupam.

### Chapter 5 - Vichara Sagara :

- Mentions Atma - Sakshi Briefly by Pancha Kosha Viveka - By Anuvritti - Vyavritti method of Reasoning.





#### **i) Anvaya Vyatireka :**

- Yat Satve Yat Satvam
- Yad Abave Yadu Abavam
- Tatu Tasya Karanam

#### **Example :**

- In Presence of Brinjal, Rash
- In Absence of Brinjal, No Rash
- Rash caused by Brinjal

#### **Example : Atma Bodha Shastric Example :**

- Raaga Ichha Sukham Dukham....

- Mind Satve - Raaga Dvesha Satvam

### • **Mind Abave in Sleep - Raaga Dvesha Abavam**

- Mind Eva Raaga Dvesha Karanam
- For Karya Karanam Siddhartham, Anvaya Vyatireka Logic Widely used.

#### i) Anvaya Vyatireka - Vivekachudamani :

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।  
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18 ॥

*sādhanaṇyatra catvāri kathitāni manīṣibhiḥ |*  
*yeṣu satsveva sanniṣṭhā yadabhāve na sidhyati || 18||*

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

#### Example :

- Sadhana Chatushtaya Sampatti compulsory for Jnana Nishta.

Sadhana Chatushtaya Sampatti - Satve	Sadhana Chatushtaya Sampatti - Abave
- Jnana Nishta Sattva	- Jnana Nishta Nasti - Worry Asti

- **Worrying means no, Sadhana Chatushtaya Sampatti**
- **Learning more Texts Useless need Viveka, Vairagyam, Kshama, Dama Uparama.**
- Sadhana Chatushtaya Sampatti Eva Nishta.

## Jeevan Mukti Viveka - Text :

- Concentrates on Ashtanga Yoga - Vairagyam, Kshama, Dama important.
- Yoga Abhyasa Concentrates in Developing Vairagyam.
- **Jeevan Mukti means no worry**

## Gita - Chapter 6 :

श्रीभगवानुवाच ।  
असंशयं महाबाहो  
मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय  
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca  
asamśayaṁ mahābāhō  
manō durnigrahaṁ calam |  
abhyāsēna tu kauntēya  
vairāgyēṇa ca gr̥hyatē || 6-35 ||

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

- For Mind to be free from worry, Yoga Shastra important.
- For Mind to be accepted as Mithya, Jnana yoga Important

## Example of Anvaya Vyatireka :

- In Tarqa, in context of Anumanam, inference.

## ii) Anuvritti - Vyavritti - used in Vedanta :

- Tvam Pada Vichara
- Pancha Kosha Viveka
- Sakshi is continuously present - Anuvritti
- Vyavritti - 3 States of Mind

- Non-variable component

Karanam	Karya
Sakshi	3 States

## iii) Vyapti Vyapara Sambandha : Example :

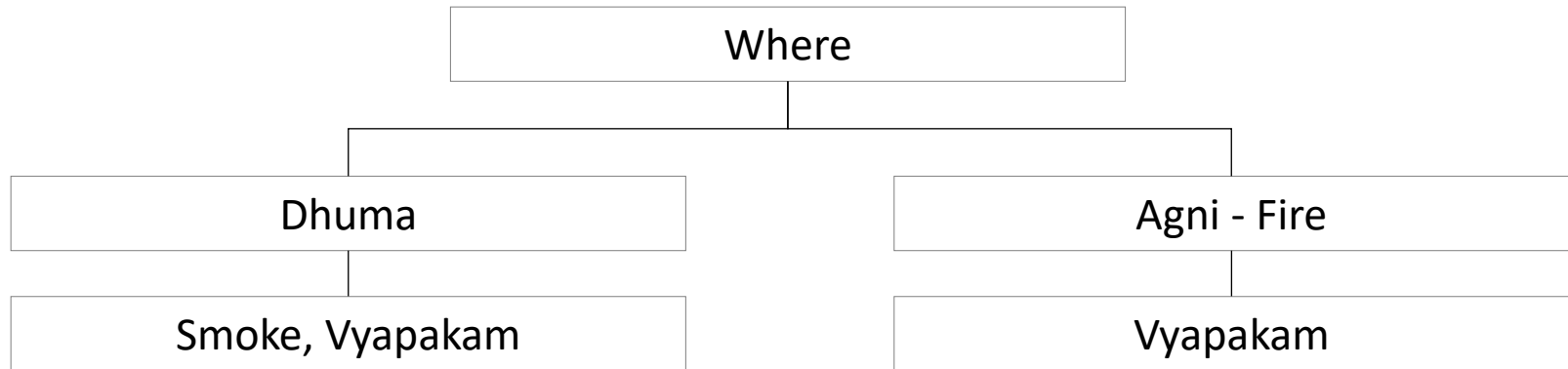
- Parvataha Agniman Dhumatvat Yata Mahanase...

Mountain has fire	Yugashala
- Fire inferred because of Smoke	- Kitchen has fire - Smoke in chimney

## Generalisation :

- Vyapti Basis for inference

### i) Yatra Yatra Dhuma, Tatra Tatra Agni :

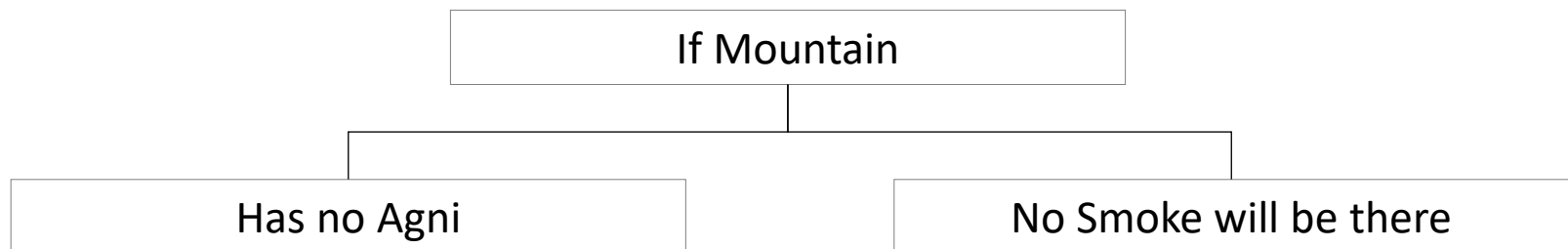


- Relationship is called Vyapti
- Vyapya Vyapaka Sambandha Vyapti

### Also Expressed as :

- Yati Satve Yat Satvam
- Yat Abev Tat Abavam
- Vyapya Vyapaka Sambandha between Dhuma and Agni is basis for Anumanam to Stabilise, Reinforce Vyapti make Reverse statement.

### ii) Yatra Yatra Agni vannihi Abava, Tatra Tatra Dhuma Abavaha :



## This is for Certain Anumanams, Inferences :

- In all Anumanams, 2 Vyaptis not possible
- Yatra Yatra Sadhana Chatushtaya Sampatti, Tatra Tatra Jnana Nishta
- Yatra Yatra Jnana Nishta Abhavaha, Tatra Tatra Sadhana Chatushtaya Sampatti Abavaha
- Yatra Yatra Vyapam, Tatra Tatra Vyapakam
- Yatra Yatra Vyapaya Abava, Tatra Tatra Vyapaka Abava
- Shankara does not use Tarqa
- Later Acharyas do use - 2 Vyaptis are there

Yatra Yatra Dhuma	Tatra Tatra Agni
<ul style="list-style-type: none"><li>- Called Anvaya</li><li>- Co-presence</li></ul>	<ul style="list-style-type: none"><li>- Vyatireka</li><li>- Co-presence</li></ul>
Yatra Yatra Agni	Tatra Tatra Dhuma Abava
<ul style="list-style-type: none"><li>- Co-absence</li><li>- Vyapya Abavat</li></ul>	<ul style="list-style-type: none"><li>- Co-absence</li><li>- Vyapaka Abavat</li></ul>

3 Sambandhas

Anuvritti Vyavritti

Karya Karana

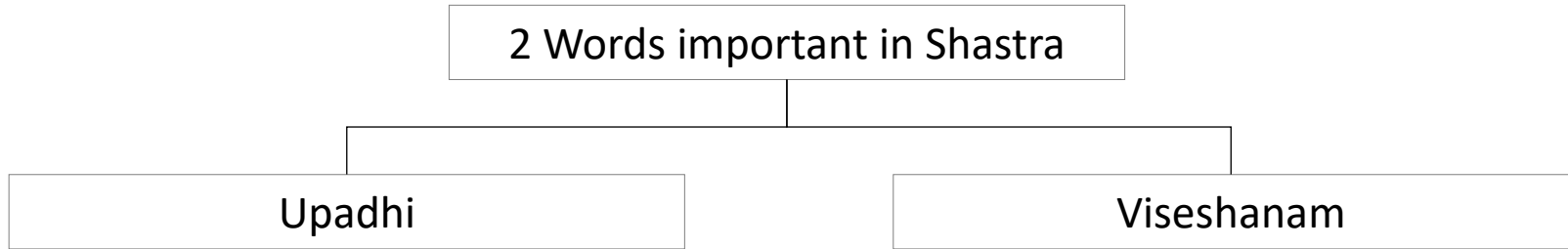
Vyapya Vyapaka

- In 3 Descriptions, Anvaya - Vyatireka is used

## Revision 222 :

चतुर्थतरङ्गे चतुर्विधाकाशदृष्टान्तेन जीवेश्वरयोर्लक्ष्यस्वरूपविवेचनं विस्तरेणोक्तम् ।  
उपरि षष्ठतरङ्गेऽपि अस्ति-भाति प्रियरूपनिरूपणप्रसङ्गे महावाक्यार्थनिरूपणप्रसङ्गे चात्मनः  
परमार्थस्वरूपं निरूपयिष्यते । सङ्ग्रहेणात्रात्मविवेचनं कृतम् ।

## i) Old References :



- By understanding these 2 words, Main Vedantic teaching can be Grasped.

## 2 Places :

- Topic - 61 and 62  
- 214

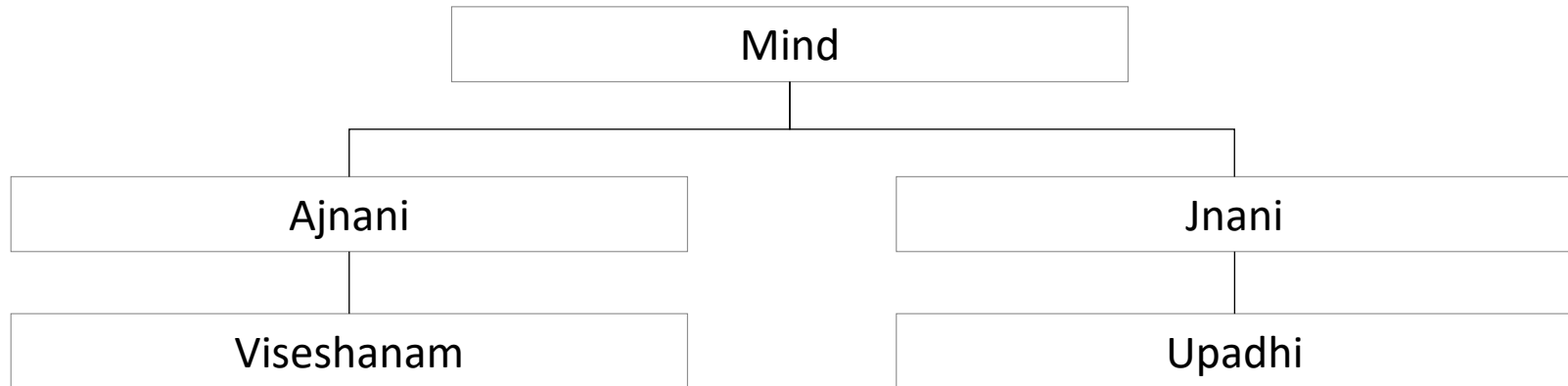
- In both cases use medium of Mind to claim I am Sakshi Chaitanyam.

- **If no Mind medium, Even if I am Conscious entity, I can't have self awareness.**
- **Self awareness requires Mind as Medium**
- **It is Expressed as I am.**

- When I take Limitation of Mind as I am, I will Claim I am in Singapore

### Ajnani :

- **When we Superimpose Limitation, Location, attributes of Mind Upon the Consciousness then Mind becomes Viseshanam.**
- **Mind Status is called Viseshanam.**



Jnani	Ajnani
1) Excludes Minds location, Limitation, attributes of Mind from Consciousness 2) Mind Status called Upadhi 3) Limitations not transferred 4) Claims Aham Asamsari	1) Includes Minds Location, Limitation, attributes of Mind in Consciousness 2) Mind's Status called Viseshanam 3) Limitations transferred 4) Claims Aham Samsari

- 2 Statuses of Mind must be Clearly Understood.



## ii) Shankara's Text :

- Advaita Anubhuti - 84 Verses
- All Vedantic ideas Covered through Examples
- Similar to Atma Bodha

Atma	Bodies
<ul style="list-style-type: none"><li>- Invisible, eternal thread, Sutram</li><li>- Ekam Connects, all flower / Bodies</li><li>- Claim I am thread</li><li>- Remains intact in all Bodies</li></ul>	<ul style="list-style-type: none"><li>- Flowers</li><li>- May fade, has fragrance</li><li>- Come and Go</li></ul>

- Atma remains intact, Changeless in 3 Avasthas, 3 Bodies, 5 Koshas Advaita Anubhuti..

## Verse 30, 31, 32 :

- Pushpeshu Teshu Nashteshu
- Yatvat Sutram Na Nashyati
- Tata Deheshu Nashteshu, Neiva Nashyanthi Ayam Sada...

## iii) Example : 4 Fold Space :

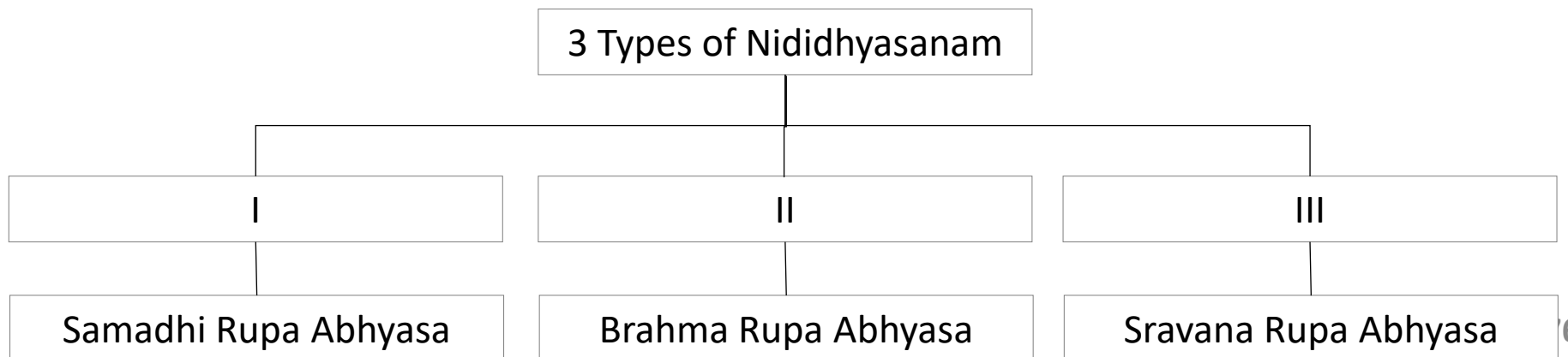
- Ghata / Jala / Maha / Megha Akasha
- Discussed in Topic 172 - Chapter 4

Pot Space	Total Space
Accommodates 5 Liters	Accommodates Cosmos

- Seemingly Different we Accept
- No Actual difference
- Counting itself as 2 Pot Space and Total Space is wrong .
- We assume there are 2 Spaces but Actually Space is one
- One indivisible whole

Jivatma	Paramatma
Enclosed Consciousness (Like Pot Space)	All pervading Consciousness (Like Total Space)

- Seeming difference, not factual difference
- Repeated in Chapter 6 of Vichara Sagara
- Naishkarmya Siddhi - Says Repeated Sravanam = Nididhyasanam
- Those who can't do independent Nididhyasanam Practice by repeated Sravanam, Sravanam Abhyasa.



## i) Samadhi Rupa Abhyasa :

- Gita - Chapter 6 : Exclusively Spend time

### Gita - Chapter 6 :

शुचौ देशे प्रतिष्ठाप्य  
स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं  
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya  
sthiramāsanam ātmanaḥ |  
nātyucchritaṁ nātinīcaṁ  
cailājina kuśōttaram || 6-11 ||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigrhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Get totally Absorbed in my Higher Nature.

## ii) Brahma Abhyasa Rupa Nididhyasanam :

### Gita - Chapter 5 :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- In and through all transactions recollect Higher Nature.

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

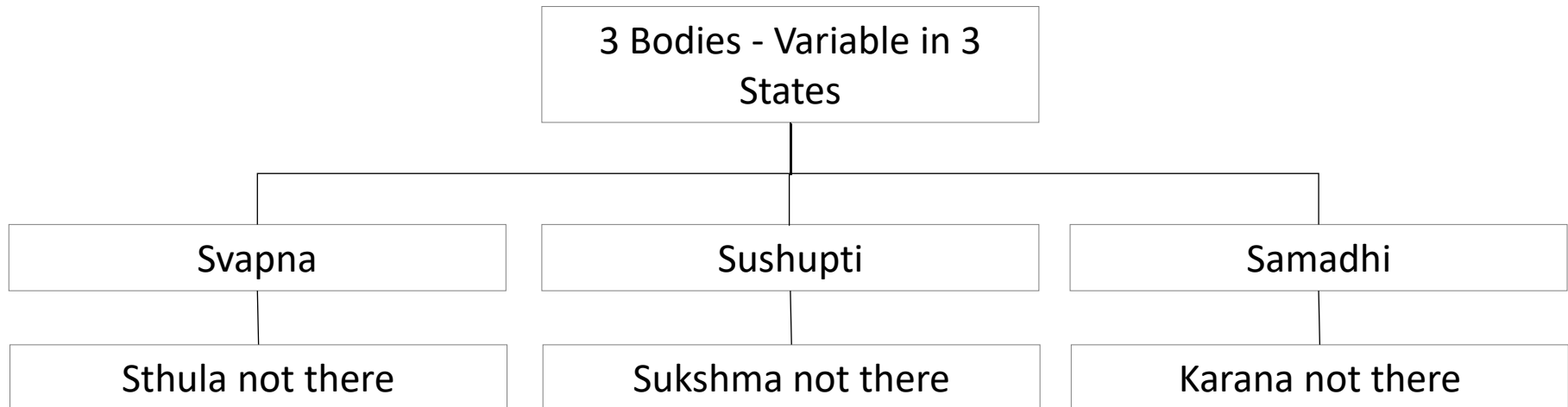
- Awareness in and through all transactions = Brahma Rupa Nididhyasanam.

### iii) Sravana Abhyasa Rupa Nididhyasanam :

- Aham Satyam, Jagan Mithya, Sravanam
- Pramanam = Naishkarmya Siddhi
- Repeated Sravanam

### Chapter 5 - Sangraheha, Briefly Mentioned :

- Atma - Anatma Viveka through Pancha Kosha Viveka
- Anuvritti Vyavritti Logic
- I Atma am continuously Present.



- I Sakshi am Non-variable.

## Topic 284 - 316 :

(अ०. २८४-३१६) महावाक्यार्थोपदेशनिरूपणम् —

### Topic 284 :

(२८४) महावाक्यार्थोपदेशः —

इत्थं पञ्चकोशेभ्यो विविच्यात्मज्ञानेऽपि न कृतकृत्यतासिद्धिः। अतो जीवब्रह्माभेदनिश्चयाय  
पनुरपि विचारः कर्तव्य एव। तस्माच्छिष्यस्य कृतकृत्यतासिद्धये गुरुस्तस्मै  
महावाक्यार्थमेवमुपदिदेश — ‘पञ्चकोशविलक्षणतया ज्ञातमात्मानं ब्रह्माभिन्नं विजानीहि’ इति ।

### Mahavakya Upanishad : Topic 284 - 316 :

- Central portion of Chapter 5
- Significance of Mahavakyam

#### i) In Anvaya Vyatireka Logic Mahavakya is not Involved :

• **In Anvaya Vyatireka Logic we are learning only Jiva Svarupam.**

- It is important but not complete
- Ittam, in this manner, by using Anvaya Vyatireka, even though I clearly know I am Consciousness different from 5 Koshas, still in Dvaitam.
  - Atma - Anatma Viveka
  - Drk - Drishya Viveka
  - Avastha Traya Viveka
  - Panchakosha Viveka - Purusha Prakirti Viveka.

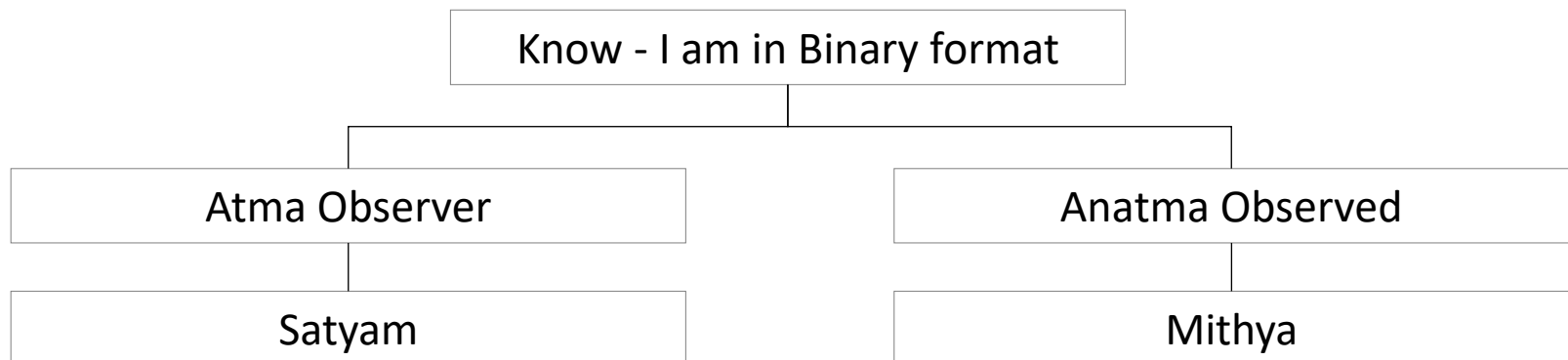
## All Result only in Dvaitam :

- No Kruta Krutyartha, No fulfillment, still in Dvaitam

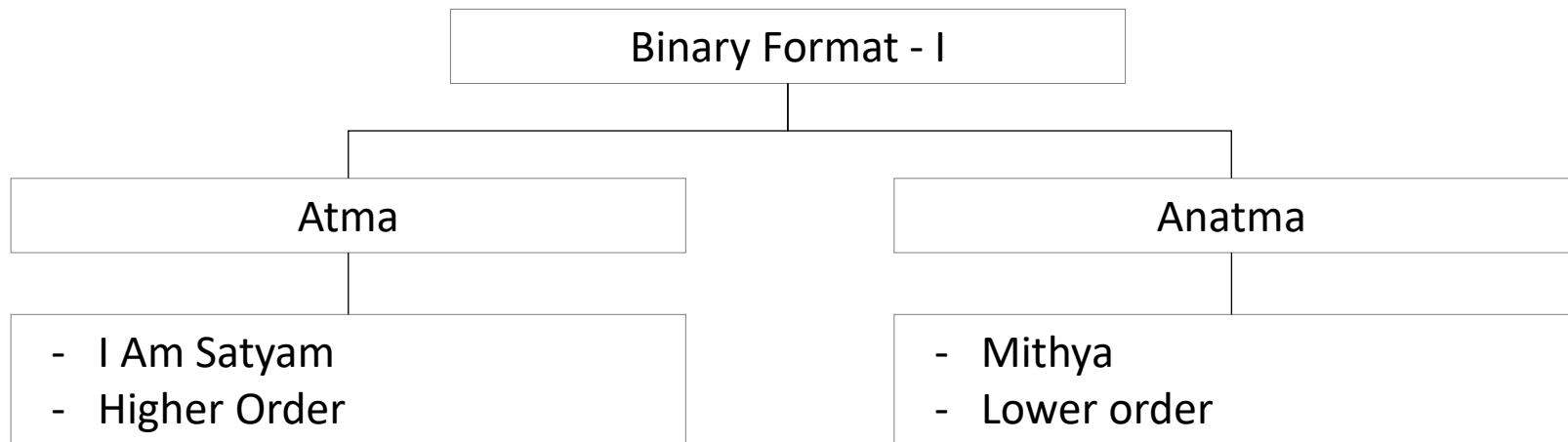
### ii) In Dvaitam, all finite :

- Limited things and persons will limit each other
- I will be only a limited Atma, Different from world, Sankhya philosophy, 2 Real entities, Purusha - Prakrti
- Sankhya Brilliantly does Purusha Prakrti Viveka and stops in Dvaitam
- So also all other philosophies, Yoga, Veiseshikas, Nyaya, Visishta Advaitin
- Dvaitam can't give Moksha
- Consciousness and matter both real, no Moksha
- 2 Real things ultimately will limit each other, Affect each other, Panchadasi
- **Both will affect because they are in same order of reality**
- Anatma will affect Atma if both real
- Samsara can't be Avoided by Atma - Anatma Viveka
- One affects other, go beyond Sankhya

### iii) Analyse Status of Reality :







#### **iv) I Waker - Dream world :**

- I Project, Sustain, accommodate, Experience but I am not Affected.
- I Lend existence to dream world
- I Atma, Lend existence to waking world

#### **4<sup>th</sup> Capsule of Vedanta requires Mahavakya :**

- How Mahavakya will help?
- Only when Aham Brahma Asmi, I can Claim I am Karanam of Universe
- As Jivatma, Karanatvam is not Claimed.
- I know I am Atma but I am Karana Atma not Known.
- Mahavakya Anantharam, After Mahavakyam Vichara, Can Say...

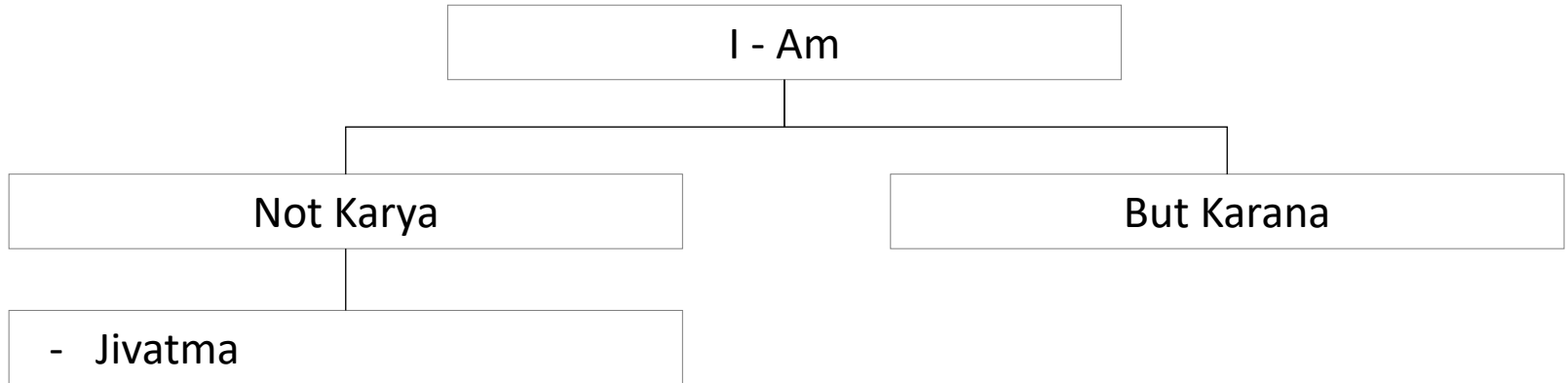
## Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyabhisamviśanti |  
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

v) :



So what?

- Entire Anatma is Karya Anatma.

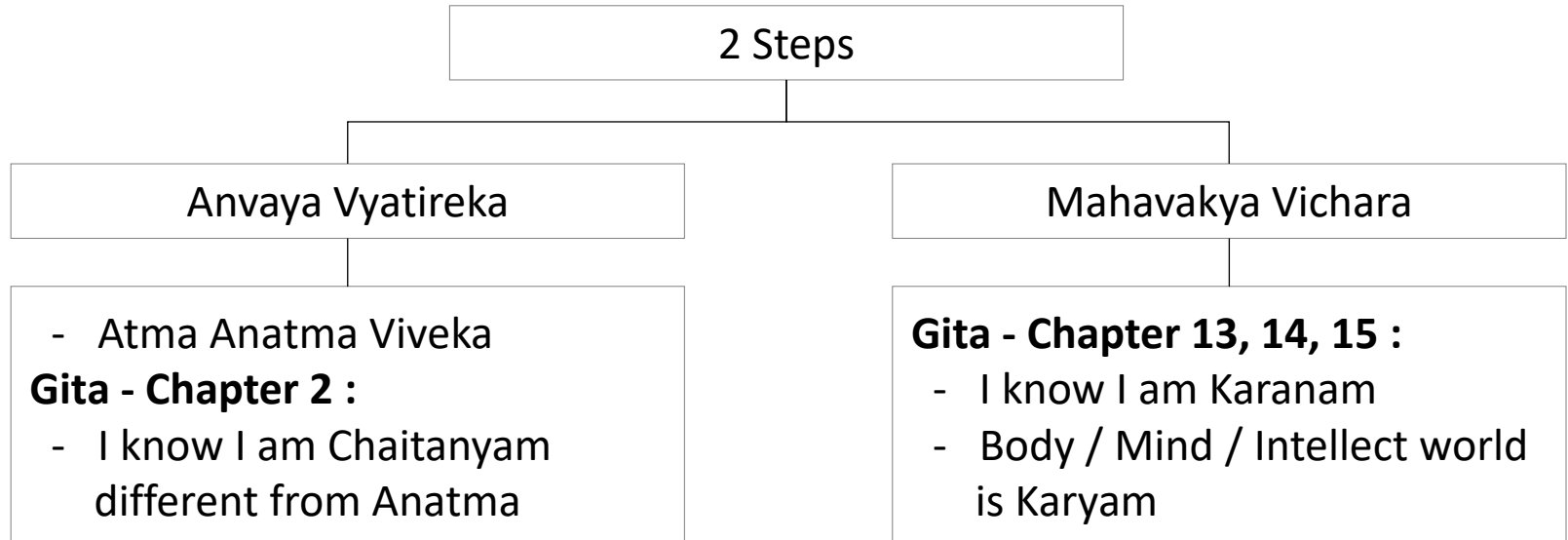
## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |  
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

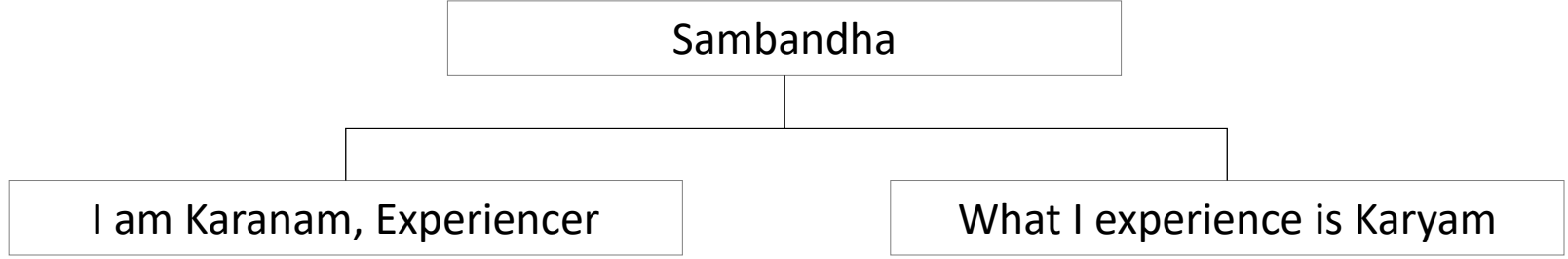
From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Svapnavatu
- Just as I project Svapna, I Brahman project Jagrat
- I can claim Aham Brahmasmi only after Mahavakya Vichara



## Topic 284 : Lecture 222 :

vi) :



I Claim :

- Yatu Karanam, Tatu Satyam
- Yatu Karyam, Tatu Mithya

By Remembering : Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam  
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

World Ghataha	Mrittika Brahman
Nama Rupa Matram	Satyam

World	Clay
Earthenware, Mithya, Nama Rupa	Alone Satyam

**Say :**

- Aham Satyam, Jagan Mithya I know I am all Pervading Karanam
- Space wise, Timeless, Object wise Limitless

**Dakshinamurthy Stotram :**

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |  
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- I was free, I am Free, ever free
- Looking for Freedom in the future means, I have not listened Properly, Sravanam not effective

**No Kruta Kritiyatu Siddhi no fulfilment Why?**

- **Student Looking for Moksha instead of claiming Moksha here and now**
- Moksha Purusha should enjoy Siddha Vastu Status, not Sadhyam status
- I should not be an eternal Sadhaka

- Ascertain - I am Karana Brahman
- I am the Consciousness different from Panchakosha, Non-different from Brahman
- Identical with Brahman
- Tatu Tvam Asi

### Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति  
तथा सोम्येति होवाच ॥ ६.८.७ ॥  
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā  
tattvamasī śvetaketō iti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca || 6.8.7 ||  
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

## Topic 285 :

(२८५) कर्तुर्भोक्तुश्चात्मनो ब्रह्माभेदासम्भव इति प्रश्नः —नन्वात्मा पुण्यपापे कृत्वा स्वर्गनरकपृथिव्यादिलोकेषु नानाविधानि सुखदुःखान्यनुभवति । तस्य ब्रह्मणैक्यं नोपपद्येत इति चेत् अत्रोच्यते —

### Doubt of Student :

- I am Karta Bokta, Bokta of Sanchita, Prarabda
- How is Jiva - Brahma - Abheda?
- How Jiva Identical with Paramatma - How Soham Bavana, when I am in Dasa Bavana?
- Jiva uses Minds as Viseshanam
- Says I am doing Punyam Papam in Manushya Janma
- In 14 Lokas, Go through Varieties of Pleasures and Pains.
- Animals Don't have Prayashchitta Karma, we have
- For Jiva, Oneness with Paramatma never Possible
- After 30 Years of Vedanta Study, Still comfortable only in Triangular Format, refuse to enter Binary.
- I am Jiva, you are Ishvara is very comfortable
- Never Can claim Aham Ishvara Asmi, Easy to continue in Triangular Format.

## Topic 286 : Answer of Guru :

(अ०. २८६-३१६) पूर्वोक्तप्रश्नस्योत्तरम् —

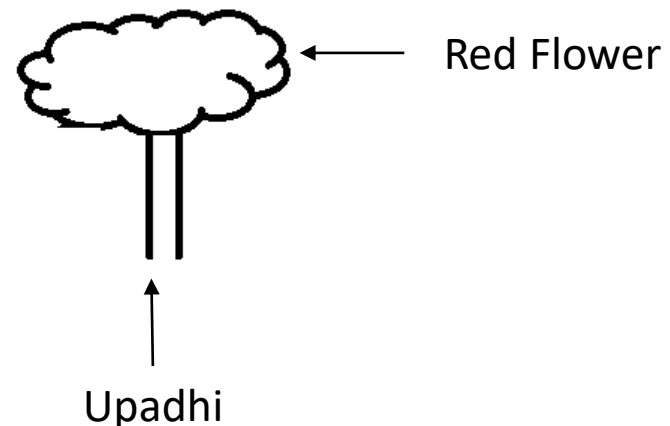
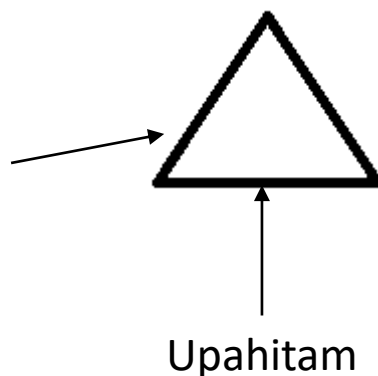
Ajnani Jiv	Jnani
i) I am Miserable ii) Use panchakosha as Viseshanam	i) I am Wonderful ii) Use Panchakosha as Upadhi

### For Jnani :

- World is Anatma Upadhi attributes of Upadhi can't Affect Upahita Chaitanyam.
- Colour of flowers upadhi can't belong to Crystal, Close to flower.

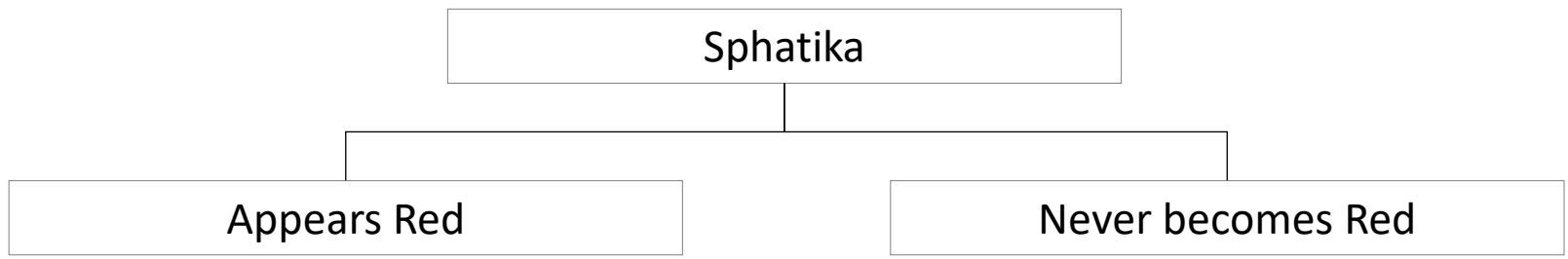
### From here :

- Appears one Red Crystal



Consciousness	Mind	Sense Organs	World
Upahita Chaitanyam seer of Mind and World	Seer of world, Upadhi Mind	Upadhi	Upadhi





- Attributes, Limitations of Upadhi can't be transferred to Atma because they are Mithya.
- Crystal and flower are in same order of reality and attributes are not transferred

### How can attributes of Mithya :

- Upadhi - Mind - Body - World belong to me Upadhi Chaitanyam (Like enclosed space not affected by good or foul smell in the Jar)

### Gita - Chapter 3 :

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रकृतेर्गुणसम्मूढाः  
सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान्  
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

prakṛtērguṇasammūḍhāḥ  
sajjantē guṇakarmasu |  
tān akṛtsnavidō mandān  
kṛtsnavinna vicālayēt ||3-29||

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

तत्रैवं सति कर्तारम्  
आत्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वाद्  
न स पश्यति दुर्मतिः ॥ १८.१६ ॥

tatraivaṃ sati kartāram  
ātmānaṃ kēvalaṃ tu yaḥ |  
paśyatyakṛtabuddhitvād  
na sa paśyati durmatiḥ || 18.16 ||

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

यस्य नाहङ्कृतो भावः  
बुद्धिर्यस्य न लिप्यते ।  
हत्वाऽपि स इमाँल्लोकान  
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah  
buddhiryasya na lipyatē |  
hatvā'pi sa imāṃ llokān  
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 - Verse 17]

I - Body	Other Bodies
Killer	Killed

- **You Atma are Sakshi of Good, Bad Actions not Doer, Enjoyer of Good Bad Actions.**

- Aham Akarta, Abokta

- **Moment I look at Anatma as Upadhi, Mithya, I can own Myself as Akarta, Abokta.**

- **If Anatma is Satyam, Viseshana, I can Never Claim Aham Brahma Asmi.**

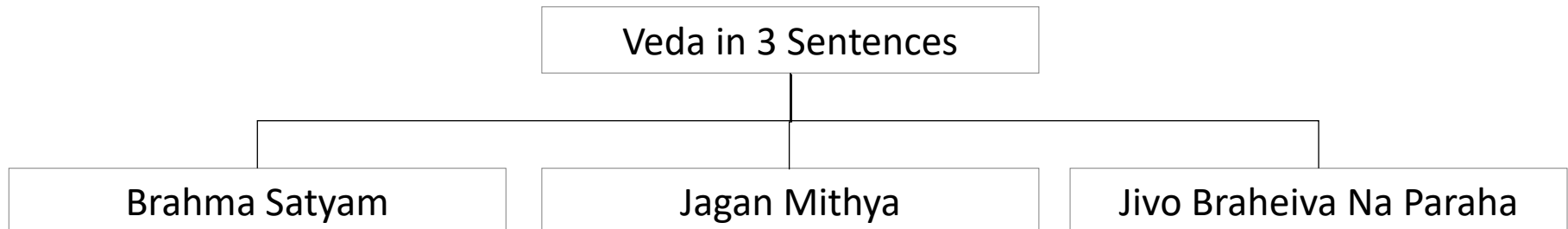
- See satya Vishesha as upadhi Viseshana

- Paar Sishyane Paar!

- **See Entire Universe, Jagat, Including Body / Mind / Intellect as Mithya Upadhi and self as Upahita Chaitanyam and be free**

- Vishwa / Teijasa / Pragnya
  - Virat / Hiranyagarbha / Ishvara
  - Sharira Trayam, Punya Papam
- } Mithya

- Aham Turiyam Sakshi Satyam
- Jiva Brahma Aikyam is possible, Siddha Vastu
- Mutually Complementary



- This is going to Binary Format.

- When 3 Sentences are Clear - Then you have woken up by Sruti Mother

## Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

- Jagrat becomes Svapna No. 2
- I Become Maha Waker, Turiyam.

Now	Its Super waker
- Waker w.r.t world	- Woken to Atma Svarupam Svetasvatara Upanishad : - Tameva Veditvati Mrtyum...

## Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त-मादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।

tam eva veditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

## Chatur Lokas - Tatah Kim :

- Go to Brahma Loka, Vaikuntam, Kailasha meaning very clear.
- For Jiva who is Akarta, Abokta, he uses Mind as Upadhi remains as Brahman all the time
- No travel required to be Brahman

- |  |
|--|
| <ul style="list-style-type: none"><li>• <b>Brahman is an always Obtaining fact</b></li></ul> |
|--|

## Binary format Explanation :

- Everything is experienced by me, Atma, as though Different from me Brahman.
- Svapnavatu Atmanaha - Shastra temporarily accepts separate world at Adhyaropa Kala, comes to level of Student.
- In Apavada, Drops the world.

## Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;  
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;  
कस्मिन्नुवपानः प्रतिष्ठित इति; व्यान इति;  
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;  
कस्मिन्नुदानः प्रतिष्ठित इति; समान इति;  
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,  
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,  
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,  
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;  
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,  
तं त्वौपनिषदं पुरुषं पृच्छामि;  
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।  
तं ह न मेने शाकल्यः;  
तस्य ह मूर्धा विपपात, अपि हास्य  
परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;  
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;  
kasminnwapānaḥ pratiṣṭhita iti; vyāna iti;  
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;  
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;  
sa eṣa neti netyātmā, agrhyo nahi grhyate,  
aśīryo na hi śīryate, asaṅgo nahi sajyate,  
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,  
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;  
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,  
taṃ tvaupaniṣadam puruṣaṃ pṛcchāmi;  
taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |  
taṃ ha na mene śākalyaḥ;  
tasya ha mūrdhā vipapāta, api hāsyā  
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.

## Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |  
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

## Kaivalyo Upanishad :

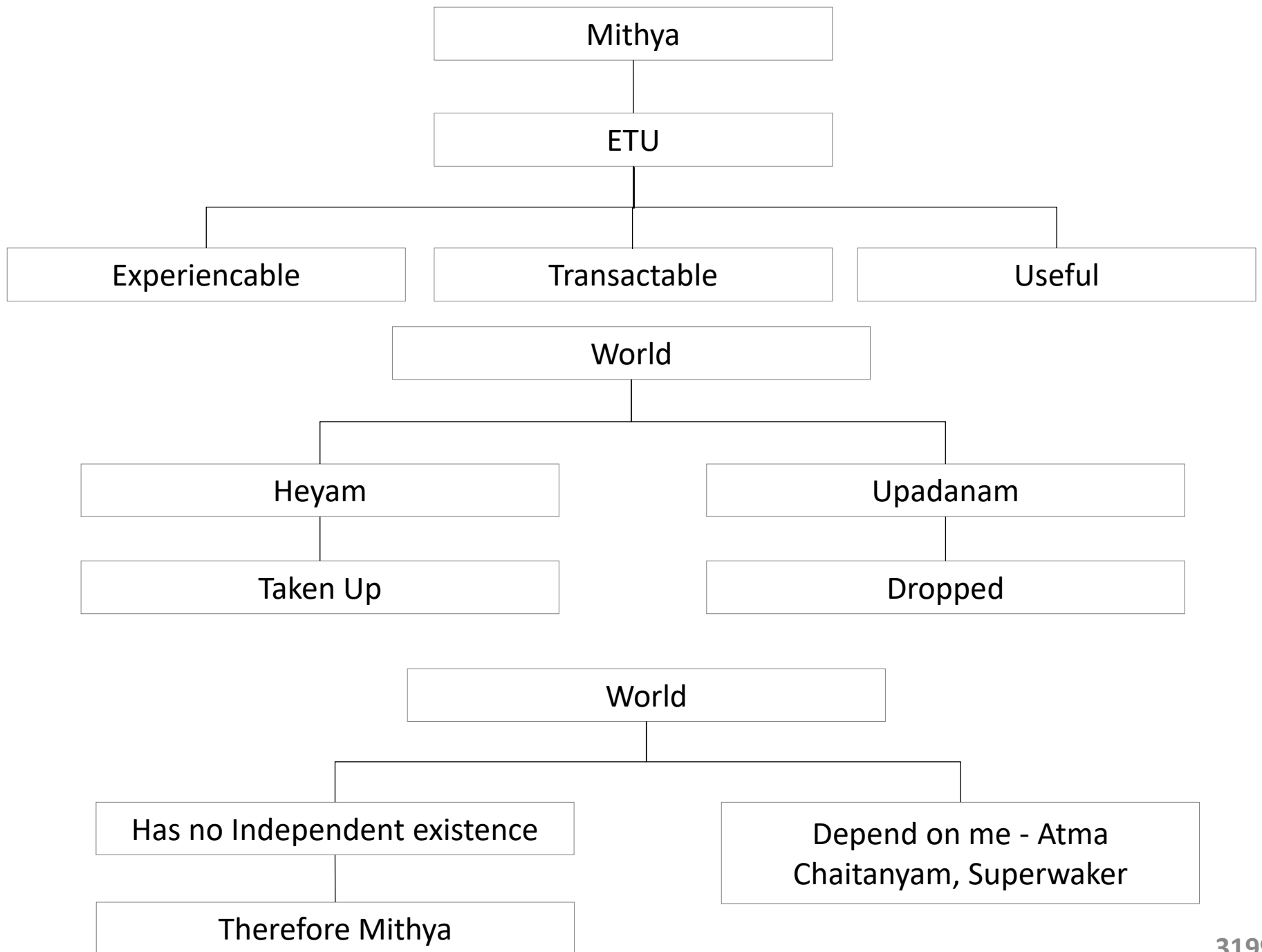
मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- Neha Nanasti... Everything is Mithya...
- Punya Papam, Svarga, Naraka Sarvam Mithya iti Vijaniya
- What is Mithya?

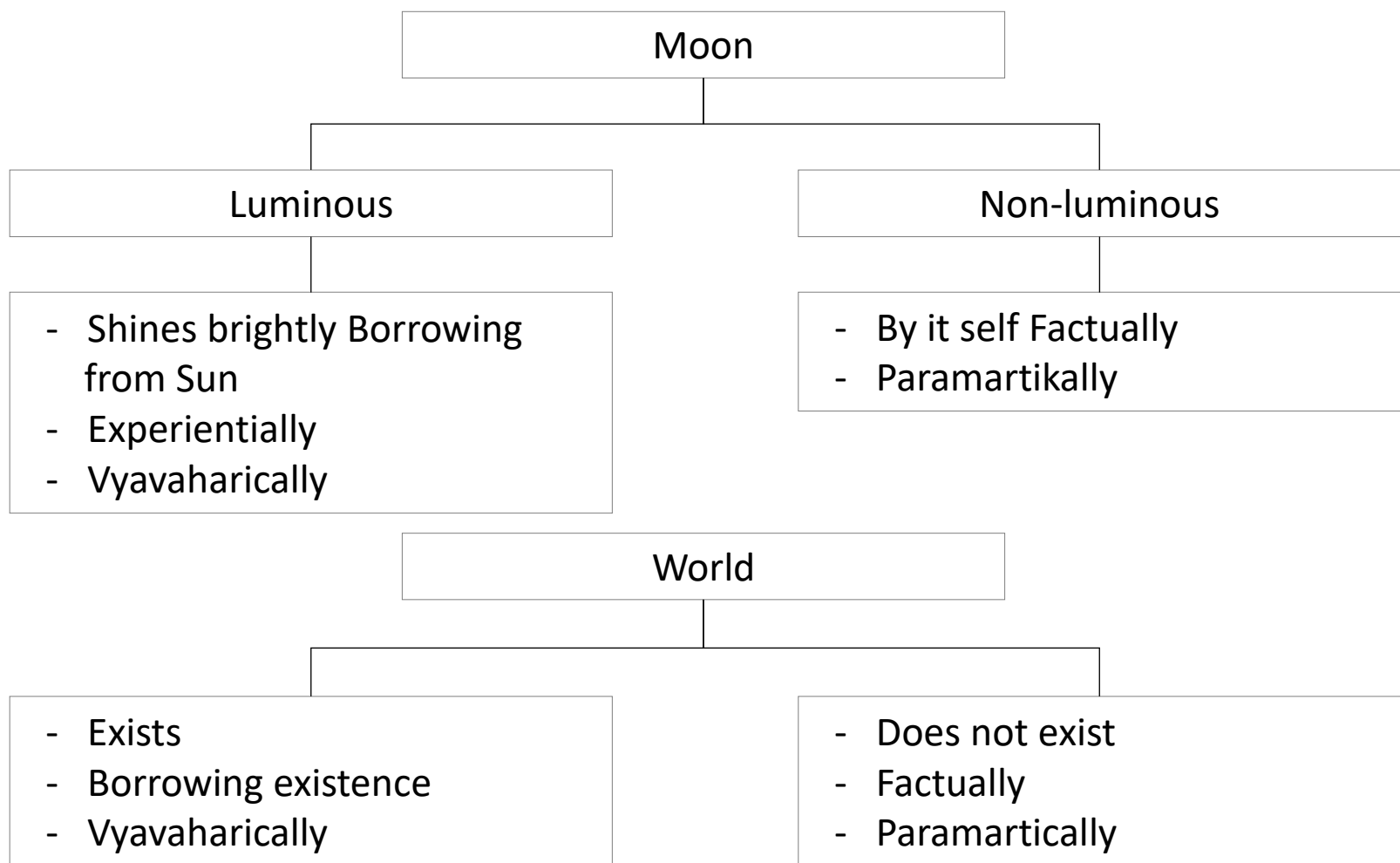




- Swapna Prapancha in Swapna Avastha has ETU
- ETU Exists only in Swapna Avastha
- Moment I come to Jagrat, it loses its existence
- Swapna Prapancha in Swapna Avastha is Mithya
- Similarly Jagrat Prapancha in Jagrata Avastha is Mithya, It has ETU

- **Has borrowed existence available only in Jagrata Avastha**
- **Jagrat Prapancha has no existence of its own**
- **I - Brahman, lend existence to Jagrat by entering the Jagrat Avastha**
- **I - Brahman, lend existence to Swapna Avastha by entering Swapna Avastha**

- In relevant Avastha, I enter and lend existence to relevant Prapancha with one Chaitanya Vastu, Prapancha does not have Existence
- World is existent, with borrowed existence
- What has borrowed existence does not have its own existence
- Hence can say Jagat Nasti.



- In all these Portions, we conclude world is factually Non-existence.

• **I Brahma Chaitanyam, Observer, alone is the Existing Principle.**

## Revision 223 :

ब्रह्मस्वरूपादात्मनो भिन्नतया दृश्यमानं शास्त्रेषु श्रुतं च पुण्यपापस्वर्गनरकादिकं सर्वं मिथ्येति विजानीहि । न हि मिथ्यावस्त्वधिष्ठानं दूषयति । स्वप्ने भिक्षामटन् राजा न दरिद्रो भवति । न मरीचिकोदकेन भूमिरार्द्रा भवति । न मिथ्यासर्पेण रज्जुः सविषा भवति । अतस्त्वं मिथ्याभूतसकलशुभाशुभकर्मणां कर्तापि वस्तुतो न कर्ता, अकर्तृत्वाभोक्तृत्वादिबोधकश्रुतिप्रमाणात् । इत्थं तव स्वरूपमत्याश्चर्यं निरुपमं च भवति ।

- Tvam Pada Vichara through Anvaya Vyatireka.

### 3 Mahavakyam's used :

#### i) Separate through Anvaya Vyatireka, Sakshi Observer I :

Sakshi	World	Body / Mind / Intellect
- I - Atma	- Drishyam - Anatma	- Sakshyam - Anatma

#### ii) Analyse Degree of Reality :

I Atma	Anatma
Satyam	Mithya

- Through Anvaya Vyatireka know Atma - Anatma is Different.

- Don't know Order of Reality this is known Only by Shastra Pramanam, through Mahavakyam.

### iii) Shastra gives Additional Relationship :

I - Atma	World - Anatma
<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Gold</li> </ul>	<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Pot</li> </ul>

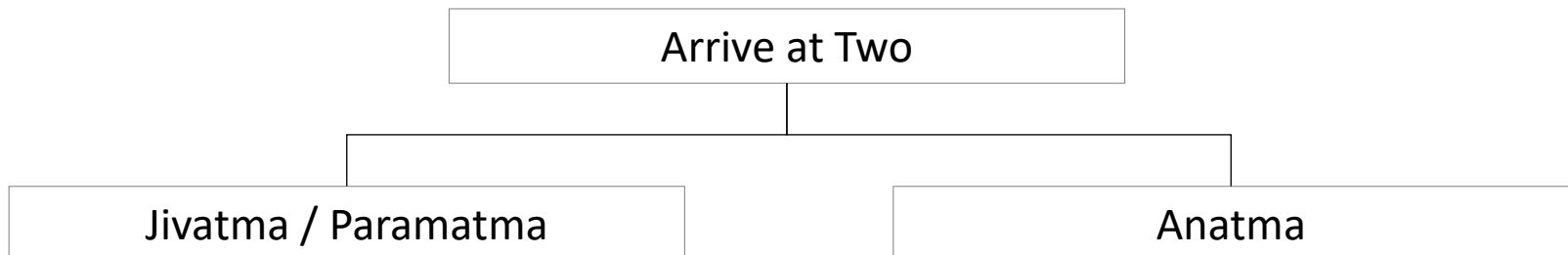
- Sakshi - Sakshyam Sambandha
- Drk - Drishya Sambandha

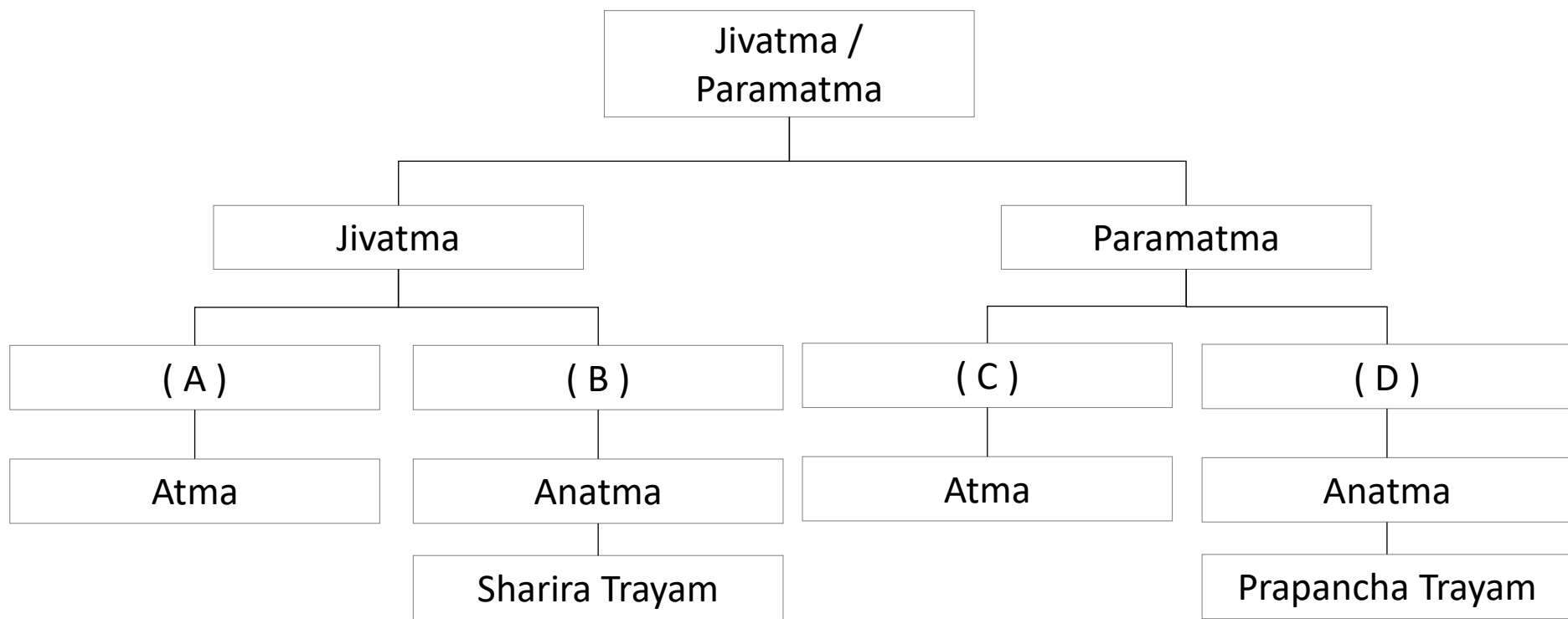
- **Only After Karya - Karana Sambandha is clear, then only Aham Satyam, Jagat Mithya will become.**

### iv) Claim I am Karanam then Mahavakya Equation must be used :

- **Only after equation, my Karana Status will be Known**
- Teaching complete only when Satya - Mithya is understood
- Without Binary Format, Satyam - Mithya format, Vedanta will not be understood.

### v) Remaining in Triangle format, Claiming Moksha Impossible :



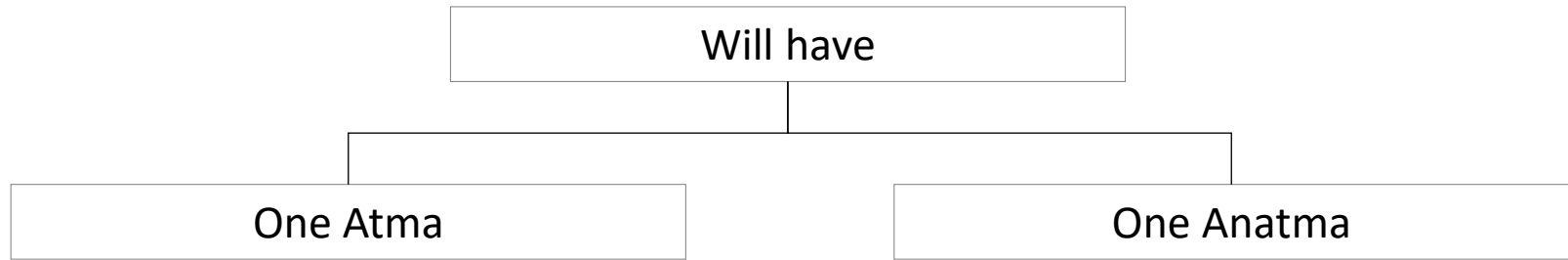


- Separate A and B, C and D first
- Join B and D as one Maha Anatma of 5 Elements, Prakirti.

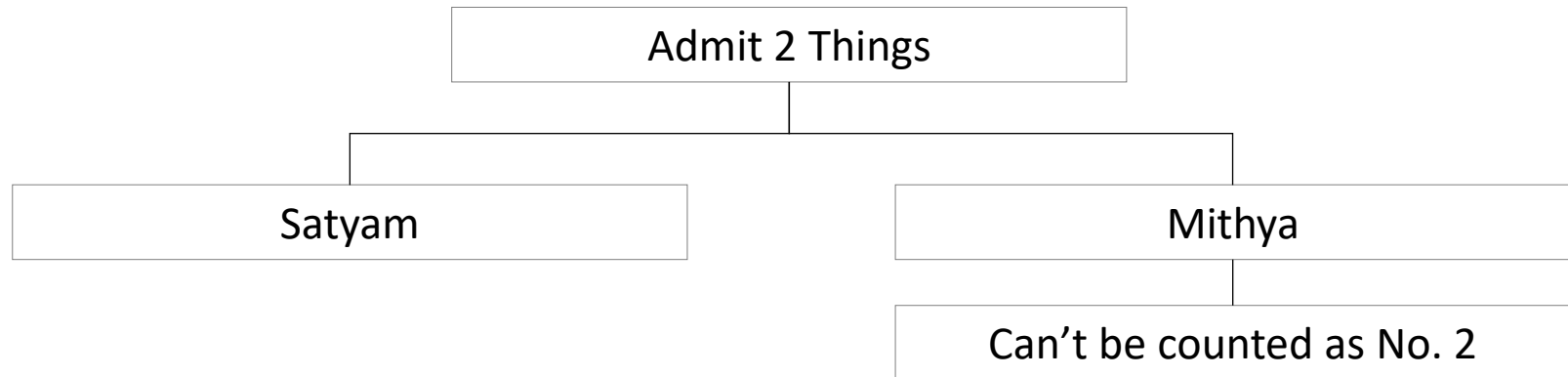
**We will be left with :**

- A and C = Atma = Purusha
- B and D = Anatma = Prakirti
- Vyashti and Samashti = One Prakirti
- Jiva Looses 'Jivatva' Adjective
- Paramatma Loose 'Parama' Adjective
- Sharira Trayam and Prapancha Trayam is one entity = Prakriti = Eka Anatma.

- Never think of Jiva - Parama Adjectives, then you will slip to triangular format



- No more Jiva and Ishvara
- Stop using 2 Moment lectures, not Destroyed.
- If I Look at Ishvara, Jiva thought will come
- Come to Binary format



### Superficially Two :

- Have to come to Advaitam
- Binary format is Empherical version of Advaitam

ND :

- **Only by coming to Binary format, I can claim I am free.**

## Vedanta 4<sup>th</sup> Capsule will be Meaningful :

- I am never affected by any event that Happens in the Mithya, Drishya Prapancha, Material, Body / Mind / Intellect - world
- We are always used to thinking ourselves based on Body or Mind
- Most of the complaints are Mind Centered Self Complaints.
- They Indicate I am in Triangular format.
- In Binary format, Complaints can't exist because Mind and me have no connection at all.

## Nirvaka Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]



## Nirvaka Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Going to Binary format is Real Moksha

### Following portion emphasizes binary format :

- Brahma Swaroopat Atmana
- ND knocking off Jivatma - Paramatma Bheda

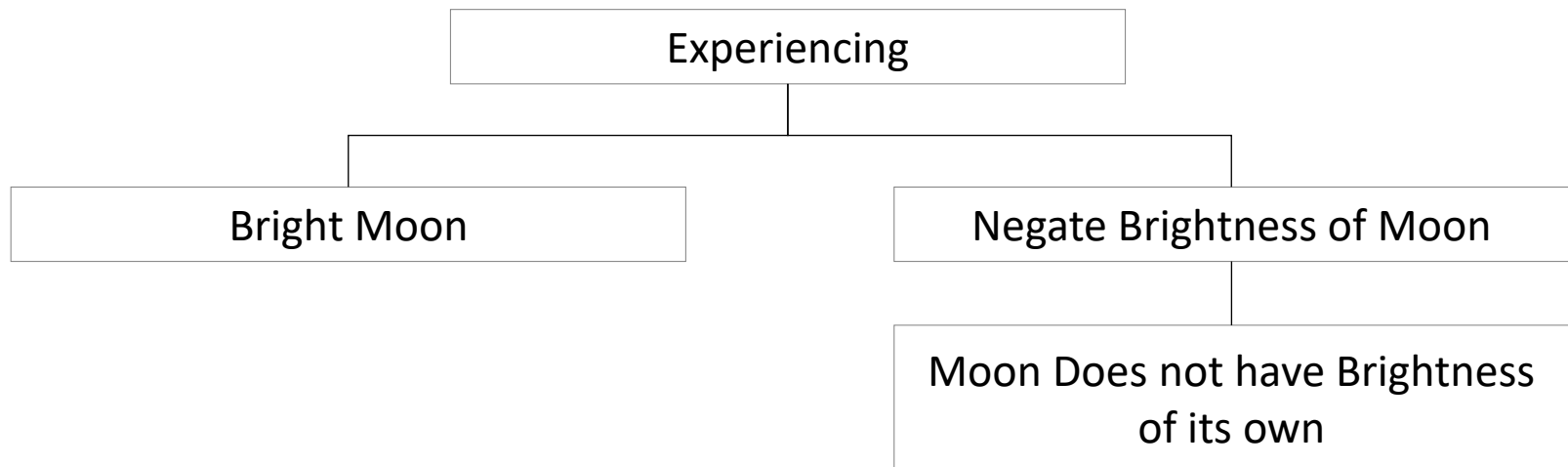
#### **Eka Atma is Non-different from Brahman**

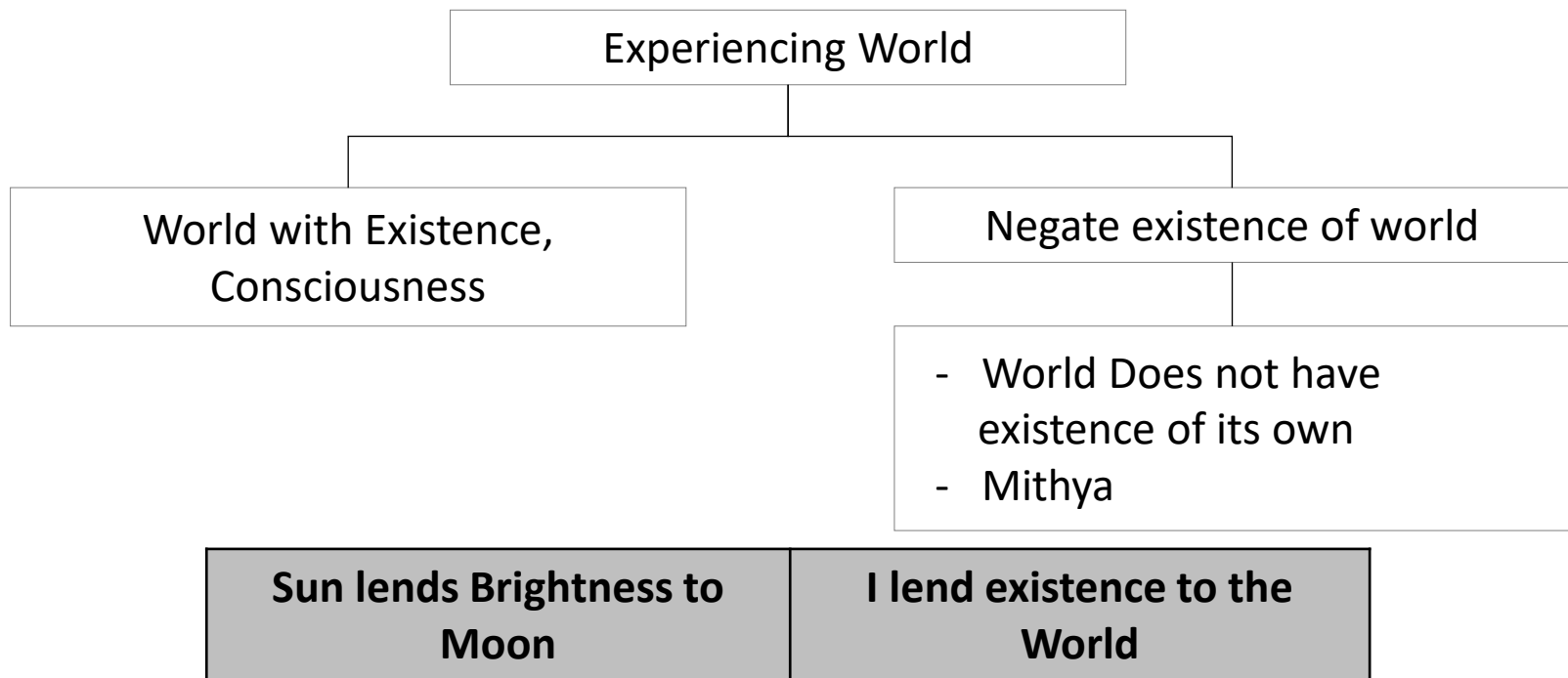
- Whatever is experienced as a different object is admitted by Shastram at Adhyarupa stage - Gita Chapter 10-11
- Punya, Papam, Svarga, Naraka is Mithya
- We do not Negate experience of world.

- World is Experienced but it has Borrowed existence from
- Admit Experiencibility, Transactability, utility of the world from Anatma level, not Atma level.
- Atma Does not require any use from Anatma
- Mithya body has utility
- Mithya food required for Mithya body

### Jnani :

- I don't need Biksha
- Body needs Mithya Biksha
- Never negates ETU of the world
- In spite of ETU, world Does not have Isness of its own





- In Jagrat Avastha, I lend existence to Jagrat Prapancha
- In Swapna Avastha, I lend Existence to Swapna Prapancha
- By Going to different States, I alone lend Existence to both Jagrat and Swapna Prapancha.
- Lending existence by way of Reflected Consciousness
- 'I' am Satyam

**Prapancha can't Affect me Sakshi Chaitanyam, I am Ever free, Non-participating witness.**

Ahamkara	Sakshi
<ul style="list-style-type: none"> <li>- Never free</li> <li>- Sharira Trayam with Borrowed Chidabasa never free</li> <li>- Prarabda will affect Ahamkara before and after Jnanam</li> <li>- Ahamkara Chased by Prarabda but Mithya</li> <li>- Mithya Ahamkara continues all the time, Na Dushayati, can't Affect I Sakshi</li> <li>- Ahamkara is Daridra, Poor, Beggar in Dream</li> <li>- Ahamkara = Mirage water</li> <li>- Ahamkara = Rope Snake, Cobra</li> </ul>	<ul style="list-style-type: none"> <li>- Ever free</li> <li>- Liberation includes acceptance of fact that Ahamkara is Never free</li> <li>- I Claim freedom of Sakshi Inspite of Ahamkara Problems</li> <li>- Adhishtanam Sakshi Na Dushyati</li> <li>- Sakshi is emperor has Moksha Samrajyam</li> <li>- I am Raja w.r.t Sakshi</li> <li>- Sakshi = Send, never wet</li> </ul> <p><b>Gita - Chapter 2 :</b></p> <ul style="list-style-type: none"> <li>- I am Rope never Poisoned</li> </ul>

### Gita - Chapter 2 :

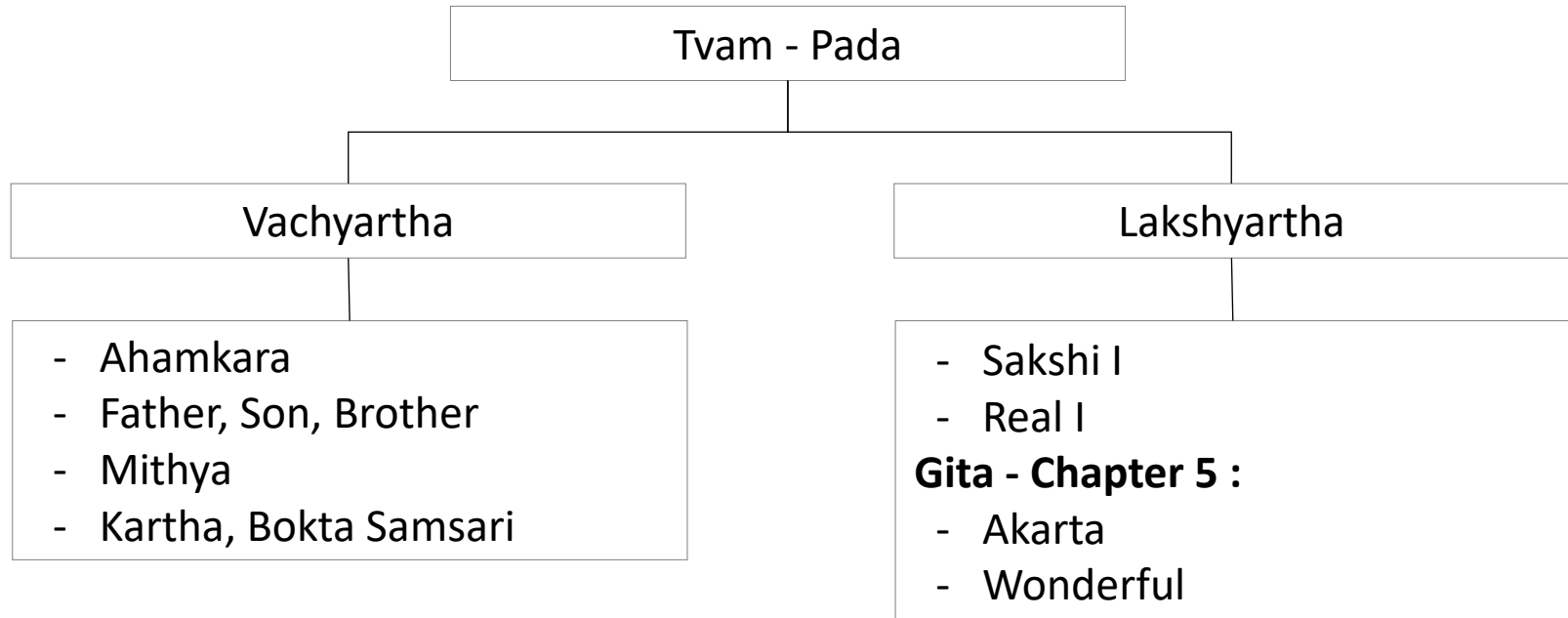
अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya eva ca ।  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

## Mithya Sarpah = Ahamkara Problem :

- Ahamkara makes us Doubt if, we are free or not
- **In Moksha, we want Ahamkara to be free from all problems**
- **We are not going to remove problem but see Ahamkara problem has Mithya**
- Mithyatva Darshana Eva freedom, not removal of Ahamkara
- Prarabda will bring, Ahamkara all the time



## Gita - Chapter 5 :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Akartrutatva Bodhaka Sruti Pramanam.

Teaching :

- I am Different from Ahamkara.

i) Taittiriya Upanishad :

हाश्वु हाश्वु हाश्वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽहमन्नादोऽहमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋताऽस्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव माऽवाः ।

अहमन्नमन्नमदन्तमाऽदमि ।

अहं विश्वं भुवनमभ्यभवाऽम् ।

सुवर्नं ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo''hamannādo''hamannādaḥ ।

ahaṁ ślokaḥkṛdahaṁ ślokaḥkṛdahaṁ ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṁ viśvam bhuvanamabhyabhavāāām ।

suvarṇa jyotīḥ ya evaṁ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

## ii) Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ prṣṭhaṁ gireriva |  
ūrdhvapavitro vājinīva svamṛtamasmī |  
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |  
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

## iii) Kaivalya Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānaḥam viśvamahaṁ vicitraṁ |  
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi || 20 ||

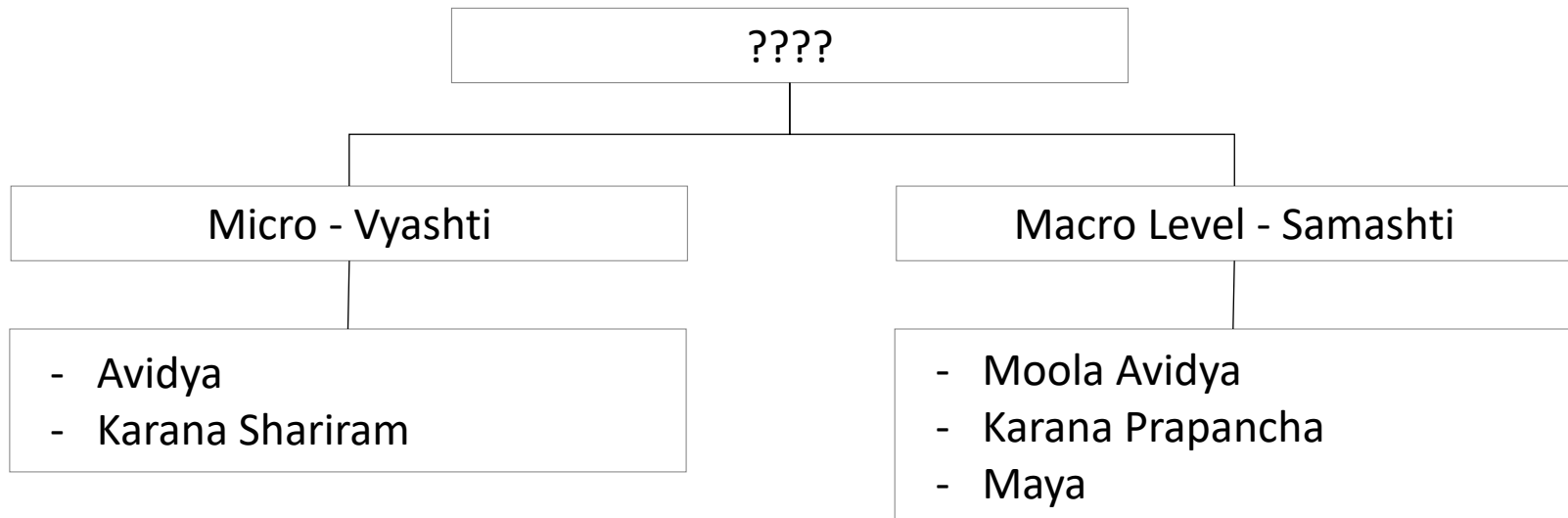
I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious.

- Chant and see meaning
- Compare biography of Ahamkara and Sakshi.



Ahamkara	Sakshi
- Born, Dies	- Unborn - Ashcharyam, Wonderful - Nirupama incomparable, Matchless

- In Real you, there is no different Nature
- Entire Universe is product of Karma only.
- Janma, Marana, Svarga, Naraka, Sukham, Dukham created by Moola Avidya Karma, Karana Sharira.



- All factors Superimposed on Brahman

**4<sup>th</sup> Capsule elaborated here Brahman Jnana Valli :**

- Asangoham Asangoham Asangoham Punah Punah Saccidanandarupoham....

## **I Sakshi am not Affected by 3 Sharirams :**

- Recognise Sakshi as a fact
  - I was waker even During Dream
  - I am Atma even During waking, Dream, Deepsleep.
- **After Jnana, instead of claiming I am waker, Claim I am Superwaker in which 2 Dreams exist.**
  - **Regular Swapna Prapancha**
  - **Super Dream - Jagrat Prapancha**
- Both Superimposed on me Brahman
  - Superwaker called Brahman not Atma
  - Atma is of Nature of Brahman
- **In 3 Periods of time I don't have connection to 3 Sharirams.**

## **Naishkarmya Siddhi :**

- W.r.t neighbour
- I can give perfect solution
- I am Nitya Mukta Svarupa
- Make Ahamkara your Neighbour
- Offer Ahamkara to Samashti Anatma Ishvara
- We can then Solve problems in better Manner by Neighbourisation of Ahamkara.

- Sambandaha Nasti As Atma I am ever free, Vedanta works, Mei Eva works.
- No difference between Jivan Mukta, Videha Mukta
- I am Nitya Mukta
- Reinforces teaching.

## Topic 287 :

(२८७) जीवन्मुक्तस्य निश्चयः, वेदान्तश्रवणफलं च —अात्मा यदि सदा नित्यमुक्तब्रह्मस्वरूप एव तदा ज्ञाननिवर्त्याज्ञानतत्कार्याद्यभावात् ज्ञानसाधनश्रवणादिद्वैयर्थ्यमिति चेन्न । जीवन्मुक्तस्य विदुषो दृष्ट्या अज्ञानं तत्कार्यं च सर्वं तुच्छमेव । तस्य जीवन्मुक्तस्य निश्चय इदानीं प्रदर्श्यते —

- Conviction of Jeevan Mukti
- Established in Binary format has benefit of Vedanta Sravanam.

## Others :

- Whole Samsara is Mithya
- Mithya Samsara will not affect Atma
- Why work for Moksha - Why gain knowledge
- If whole world is Mithya and Mithya Does not Affect Atma we are ever free
- Why Study?

- **Mithya is Mithya only when we know Mithya is Mithya.**
- **Until we know Mithya is Mithya, Mithya appears Satyam only.**

- For Dreamer, Dream not Dream in Dream

- **Until we know Mithya as Mithya we are going to Mistake it as Satyam.**

Agyana Kale	Jnana Kale
Samsara Satyaha Eva	Samsara Mithya Eva

- Karma Yoga, Upasana Yoga, Sravanam / Mananam / Nididhyasanam necessary to understand Ahamkara, Neighbour is Mithya
- Once we know Mithya as Mithya then Jnanam, not Necessary

**• If Atma ever free, Nitya Mukta Brahma Svarupa, only from Brahman's Angle, world does not exist.**

- Ajnanam has to be eliminated by Jnanam products of Ajnanam is Mithya
- Sravanam and Mananam redundant, if you ask it is not correct.
- For Jnani, all Tuchhyam, Mithya

**• For woken up Person, Dream is Mithya**

- From Jeevan Mukti Angle, This vision is not there at time of Ajnanam

## ND elaborates Mandukya Upanishad - Karika :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- No Srishti, No Sthithi, No Layam, No Sadhaka, No Samsari, No Mukta, there is only Brahman.
- All from Paramartika Angle Alone.

**This Cosmos is like Sky flowers, Rabbits horn, Son of barren women.**

Gaganam	Aravinda
Sky	Lotus Flowers

- In the Sky, flower can't exist, Similarly Universe can't exist in Brahman.
- Not negating experience of the world
- Negating existence of world by itself
- Since world is not there, Where is Necessity of God, you may Ask...
- God is creator of world
- If I negate god, will he Punish me

**We are negating Ishvara from Paramartika Drishti, Level of Bheda very clear.**

Sakshi	Sakshyam
Upto Ishvara	From Mind Upto

### When no Sakshyam, no Sakshi :

- Sakshi is relational word w.r.t Sakshyam
- Sakshyam Abavat, Sakshi Api Nasti
- ND will raise this Question and Answer
  - World
  - Drishyam
  - Body

} Since Drishyam negated, Drk negated
- Is this Like Madhyamika Shunyam? Negating Chaitanyam also?

### Revision 324 :

साक्षिणो विषयभूतमज्ञानादिकं साक्ष्यमित्युच्यते । तादृशसाक्ष्याभावात् साक्षी नास्ति ।  
 दृश्यावभासकं दृगित्युच्यते । देहादिरूपदृश्याभावात् दृगपि नास्ति ।

### What is Vision of Jivan Mukta?

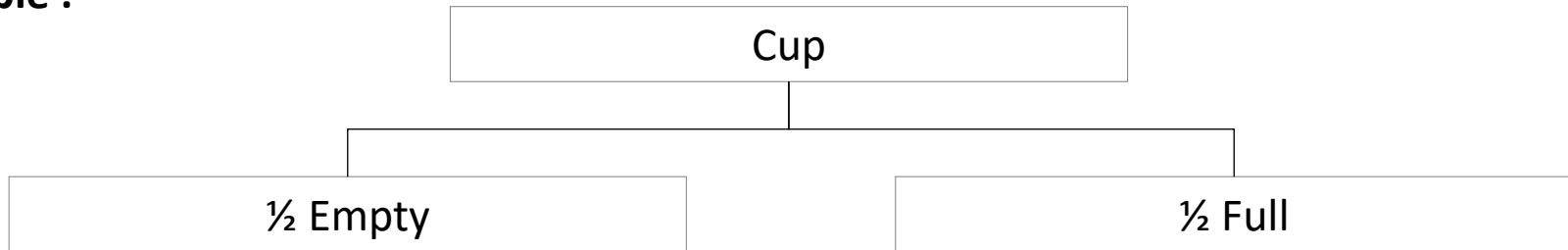
- Understood Aham Satyam, Jagan Mithya
- Mithya experientially Available
- Does not have existence of its own.

- When we experience Mithya world, we experience existence along with the world.
- **Without Existence, Mithya world can't be Experienced**
- Existence Does not belong to the world but Borrowed from Observer
- Swapna Prapancha borrows existence and Seems to exist.
- Jagrat Prapancha borrows existence from Observer Consciousness and seems existent.

### Mithya Definition :

- **Experientially, seemingly, Dependently existent.**
- It Does not have its own Existence
- Factually Non-existent

### Example :



- In Vedanta, seeming Contradictions exist.

### Example :

- World is Dependently existent
- World is not existence, Does not have factual existence, Independent existence
- Now ND in mood of factual Non-existence of world
- Gauda - Mandukya Upanishad - Karika Mood.



- World, Drk, Drishya, Sakshi, Sakshyam, Atma, Anatma, Non-existent
- Student shocked
- Sarvam not there, Shunya Vada of Buddhism?
- illuminator, Subject, Observer negated
- Both are relative concepts
- Husband only w.r.t. wife
- Sakshi, Drk - Relational entity counterparts negated.

न च केवलकूटस्थचैतन्यस्यैव साक्षीति दृगिति च व्यपदिश्यमानत्वात् साक्षिदृशोर्निषेधो न युज्यते  
इति वाच्यम्। साक्ष्यापेक्षया हि साक्षीति, दृश्यापेक्षया हि दृगिति च व्यपदेशः।  
साक्ष्यदृश्ययोरभावे साक्षीति दृगिति च व्यपदेशमात्रं निषिध्यते । न तु स्वरूपं निषिध्यते ।

#### Student :

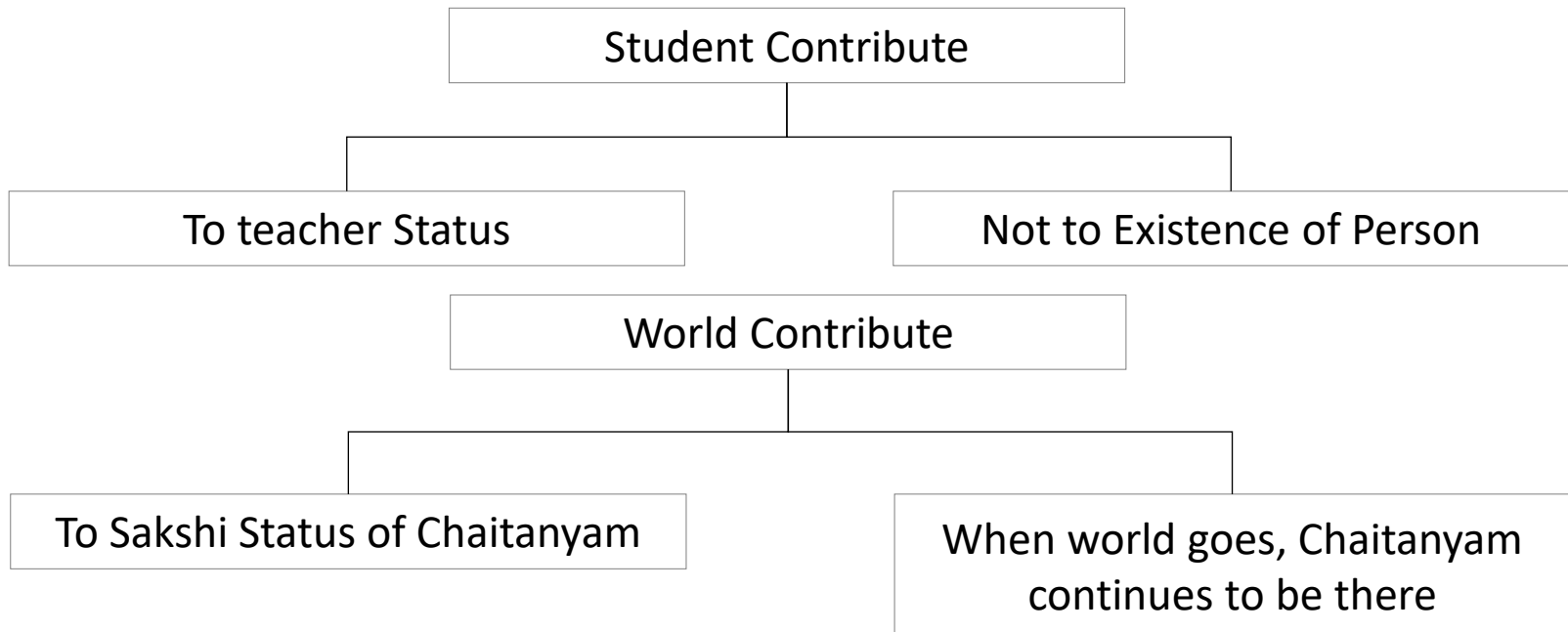
- How do you negate Drk? Sakshi?
- Pure Changeless Consciousness is named Sakshi, Drk
- Negation not Proper
- Sakshi, Drk, Nasti, both Chaitanyam.

**Guru :**

- I do not Negate Chaitanyam
- Chaitanyam is Satyam, it can't be negated by any inference, Logic, Sruti Pramanam
- **Sakshi status of Chaitanyam is negated, Absolute Non-negatable Chaitanyam, I - Retained.**
- Relative status of Sakshi requires Sakshyam
- I am not negating Sakshi Svarupam but negating Sakshi Nama - Status

**Example :**

- Teacher called teacher when students available
- When students Vacate, teacher exists without teacher status



• **Chaitanyam is Adhishtanam of relative Sakshi and Sakshyam Status.**

- Sat-chit Ananda Brahman is Absolute Nature
- Sakshi - Atma - Adhishtanam are relative Status
- Jiva - Jagat - Ishvara - Relative Statuses.

• **Sakshya sakshi Vyatirikta Kevala Kootastha Svarupa Chaitanyam Avasishyate (Understand)**

**Question :**

- Can we call Chaitanyam as Chaitanyam

**Answer :**

- Only with respect to Enlivened Jada Prapancha, Chaitanyam has Meaning.
- Once Jada Prapancha is negated, word Chaitanyam can't be used
- Word Adhishtana only w.r.t Adhyasa Jagat

• **All names Negated Anamakam, Arupakam, 4<sup>th</sup> Pada = Amatra = Turiyam**

**Taittiriya Upanishad :**

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti  
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- No name can be used
- Sakshi, Drk, Atma, Subject all relative names from Standpoint of Object.
- Vyapadesha = Name, Nomenclature
- In Absence of Drishyam, Sakshyam, No word can be used.

**• We are only negating Nama Sakshi, Natu Svarupam content not Negated.**

- Contents name can't be given

### Who am I?

- I am Atma, Sakshi, Adhishtanam
- Who is Real I from its own Standpoint without reference to Anatma?

### Dakshinamurthy Dhyana Stotram :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं  
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं  
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ  
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ ।  
ācāryendram̐ karakalita cinmudrah̐mānandamūrtiṃ  
svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ॥

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

- Guru becomes Sakshat Dakshinamurthy Dhyana Stotram :

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।

गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥ ३ ॥

citraṃ vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā |

gurostu maunavyākhyānaṃ śiṣyāstucchinnaśayaḥ ||

It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

- Mounam will work after teaching
- Mounam which follows teaching will communicate Brahman Tattvam
- Mounam will not remove Jiva brahmam
- After negation of Jiva Bhava there should be Mounam.

यदि बन्धः स्यात्तदा बन्धनिवृत्तिरूपमोक्षोऽपि स्यात् । बन्धोऽपि नास्ति, मोक्षोऽपि नास्ति।  
यद्यज्ञानं स्यात्तत् ज्ञानेन नश्येत् । अज्ञानाभावात्तन्नाशकज्ञानमपि नास्ति इति ज्ञात्वा कर्तव्यं  
परित्यजेत् । मयेदं कर्तव्यमिति बुद्धिं परित्यजेदिति यावत् । यतोऽयं लोकः परश्च लोकस्तुच्छः,  
तस्मात्तल्लाभार्थमनुष्ठेयं किञ्चिदपि नास्ति । अात्मनि बन्धो नास्ति । तस्मान्मोक्षोऽर्थमपि  
कर्तव्यं किञ्चिदपि नास्ति ।

## Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Expanded here by ND
- Paramartika Drishtya, no Bondage, No Moksha
- W.r.t Rope, Rope Snake never was there
- **If Agyanam was there, then we have to work for knowledge**
- **Ajnanam is Mithya like the world**
- Drop all sadhanas for Moksha, Karma Yoga, Upasana Yoga, Jnana Yoga, all meant to be quiet.
- Give-up things to be Done, not Done, which makes you a Dunce (Fool)
- **Our Orientation to make Check list... What next, makes Mind restless, whips a person.**
- In youth, we have outlets for Action
- In Old Age meditate on higher Nature and Mithyatvam of the world to gain Atma Nishta.

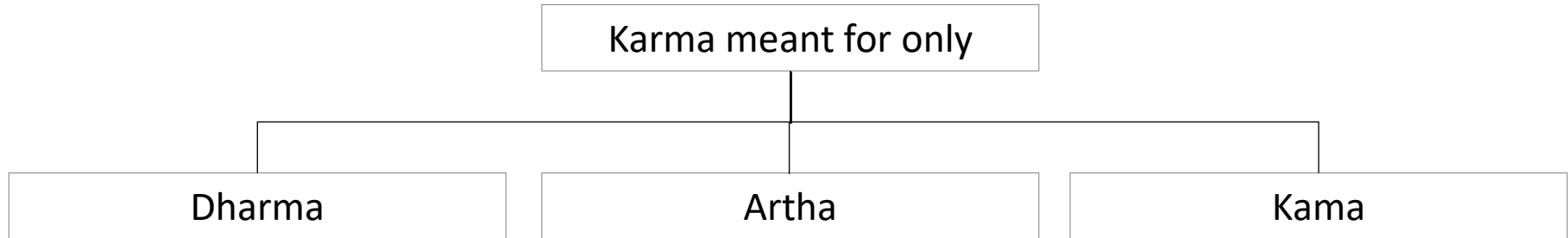
- ND wants to give Aantara Sanyasa to all
- Karma meant for “Dharma - Artha - Kama”, Iha and Para Loka
- Things in this world and future worlds
- Karma not relevant, Rejected for Moksha and Jnanam

**Shut Mind up and Keep quiet 5 Minutes a Day - Practice**

- No Family in Trishanku, temporarily negate world, Mithya, Tuchham, be silent.

**Realise freedom from this world is your Intrinsic Nature.**

**Ahamkara, Notion, I have to do, is Maya**



- I have Jnanam, I am Akarta Atma.

**Gita - Chapter 4 :**

कर्मण्यकर्म यः पश्येद्  
 अकर्मणि च कर्म यः ।  
 स बुद्धिमान्मनुष्येषु  
 स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd  
 akarmaṇi ca karma yaḥ |  
 sa buddhimān manuṣyēṣu  
 sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

**Example :**

- Waking up from dreams, dream duty nullified
- From Paramarthika Drishti - Vyavaharika dream duty nullified, Karma khanda gone

**Jnana Khanda :**

- Atmani Bandaha Nasti
- In Atma, no Bandah
- For moksha, removing bondage not a Necessity
- Duty Idea creates anxiety, stress
- See Drama w.r.t. father, mother Vesham, Householder Vesham
- Go to Green room

**Nirvana Shatkam :**

न मे मृत्युशङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्म ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah  
Pita Naiva Me Naiva Mata Na Janma  
Na Bandhur Na Mitram Gurur Naiva Shishyah  
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]



- Abide in Svarupam, enjoy Peace, Security, Happiness, Real Nature.
- Putting on Vesham = Casualty of peace, Security, Joy
- **More I think of Duty, Smile goes Away**
- Burden is Lit large in the face

### Chinmaya :

- **Have Gentle smile During Meditation, Chidananda Rupam, Shivoham.**
- Joy gone with Vesham, Dress
- **Enjoy your Nature in Meditation**

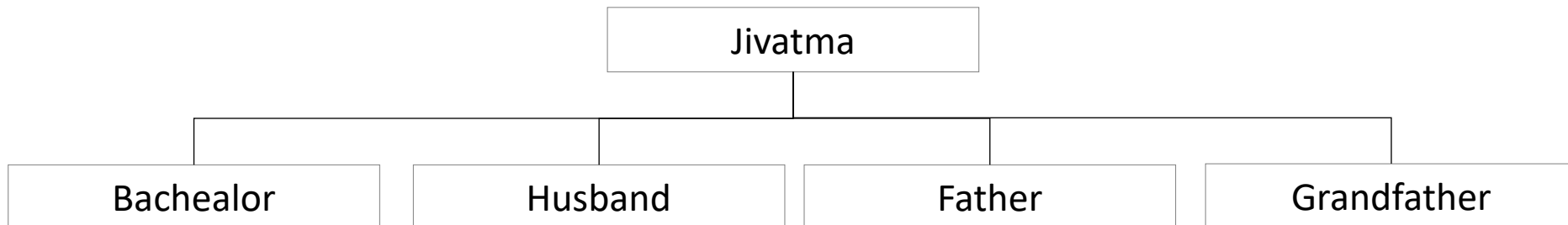
इत्थमात्मानं नित्यमुक्तब्रह्मस्वरूपेण ज्ञात्वा निश्चलो यदा कर्तव्यमखिलं सन्न्यस्यति तदा अक्रियब्रह्मस्वरूपविदेहमोक्षं लभते । अस्यायमभिप्रायः —अात्मा ज्ञानात्पूर्वमपि नित्यमुक्तब्रह्मस्वरूप एवास्ते । तथापि ज्ञानात्पूर्वं 'अात्मा कर्ता भोक्ता च' इति मिथ्याग्रहणेन सुखप्राप्तये दुःखहत्यै च पुरुषोऽनेकसाधनान्यनुतिष्ठन् वृथा क्लेशमनुभवति । पुरुषस्य बहुजन्मार्जितपुण्यपुञ्जपरिपाकाद्यदोत्तमाचार्यलाभो भवति तदा स गुरुर्वेदान्तवाक्यमुपदिशति । तादृश वेदान्तवाक्यश्रवणेन 'नाहं कर्ता भोक्ता वा, किन्त्वहं ब्रह्मस्वरूपः । अतश्च न मे किञ्चिदपि कर्तव्यमस्ति' इति पुरुषस्य ज्ञानमुदेति । एतादृशं ज्ञानमेव वेदान्तश्रवणादिफलम् । ब्रह्मप्राप्तिस्तु न वेदान्तश्रवणफलम्, ब्रह्मणः स्वस्वरूपतया नित्यप्राप्तत्वात् ।

- **Jeevan Mukti Consolidation, Conviction of liberated person here and Now.**

- Vedanta Sravana Phalam
- Claim - I am Nitya Mukta Svarupa Atma

- **Through knowledge I have not attained Moksha but Claimed my Svarupa which is my Nature all the time**

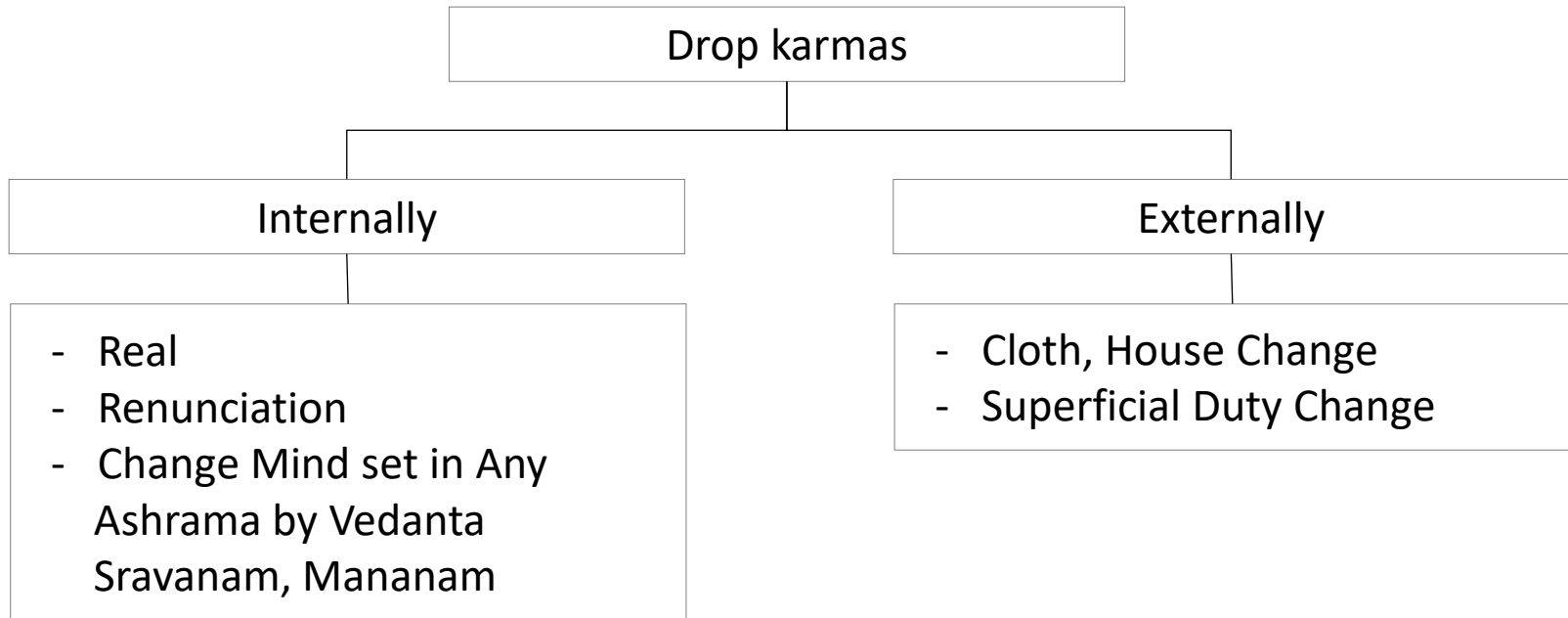
- Understand, At home with your own Self, there is self Adequacy, Nishchala Bhavati.
- Renounce Struggle to become Someone else
- Every Action is to become someone else
- Bachelor - Marries to Convert bachelor I to ultimately realise I am the self
- Tampering with Anatma is to identify with I Atma
- Tampering continues till I am not Satisfied as Jivatma
- Anatma tampering is for Jivatmas Refinement, Improvement.
- With any amount of Anatma Tampering, Jivatma is not Satisfied



- Journey Never Ends
- In all Tampering's, Jivatma Continues as Jivatma

- **Only when we come to Vedanta Sravanam, Jivatma is converted into Paramatma, Become Jivam Mukta, Videha Mukta.**

- Jnani Drops Deha Abhimana, attains Jeevan and Videha Mukti
- He owns up Nitya Mukta Status.



- Gain knowledge of Akriya Svarupa Brahman, Actionless Brahman.
- Brahman free from Temporarily appearing Mithya - Body - Mind - world

Brahman	Jagat
Satyam	Mithya

- Satya Brahman Atma can't have any relation with Mithya Body in 3 Periods of time.

## Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

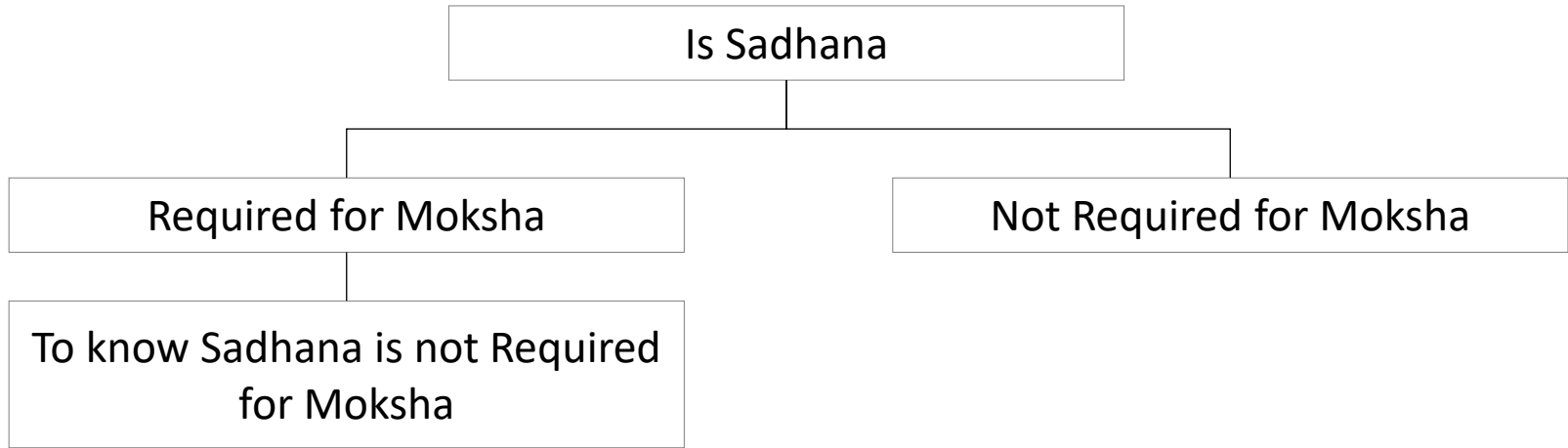
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

- Understand, Aham Nitya Ashrarirataha Asharirataya Moksha, Videha Moksha labathe...



### Example :

- Kanta Chamikaran Nyaya
- Person goes to Show buys Minor chain puts in the Neck to see if fine
- Later Buys the chain and Shows looks at Mirror wearing the Chain.
- Removes it and Places it in his Pocket.

- Goes home and thinks he didn't take the chain from the shop after buying.
- No chain in the neck or pocket
- Runs back to shop
- Keeps kerchief in the desk of shopkeeper and shopkeeper smiles

### Gita - Chapter 1 :

- Krishna had gentle Smile When Arjuna was complaining
- When Arjuna Weeps, he says

### Gita - Chapter 2 :

श्रीभगवानुवाच ।  
अशोच्यानन्वशोचस्त्वं  
प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च  
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।  
aśocyānanvaśocatvaṁ  
prajñāvādāṁśca bhāṣase ।  
gatāsūn agatāsūṁśca  
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

**The Blessed Lord said :** You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.  
[Chapter 2 – Verse 11]

**Shopkeeper :**

- You have taken from the Shop
- Person takes his Kurchief to wipe the Sweat in his face, Hidden Chain falls on the Ground.

**Question :**

- Was Running necessary to get the chain

**Answer :**

- Running was necessary to know Running was not Necessary.

**Similarly :**

- All actions of Karma Yoga, Upasana Yoga, to know Ashariram Brahman, Nityam Brahma Svarupa.
- Running Necessary to know Running was not necessary
- Running to Guru necessary to know that Running was really Speaking not Necessary.
- Vismruttam Kanta Chamikara Nyaya
- Neck chain was ignored, forgotten.

## Revision 225 : Topic 287 :

अात्मा ज्ञानात्पूर्वमपि नित्यमुक्तब्रह्मस्वरूप एवास्ते । तथापि ज्ञानात्पूर्वं 'अात्मा कर्ता भोक्ता च' इति मिथ्याग्रहणेन सुखप्राप्तये दुःखहत्यै च पुरुषोऽनेकसाधनान्यनुतिष्ठन् वृथा क्लेशमनुभवति । पुरुषस्य बहुजन्मार्जितपुण्यपुञ्जपरिपाकाद्यदोत्तमाचार्यलाभो भवति तदा स गुरुर्वेदान्तवाक्यमुपदिशति । तादृश वेदान्तवाक्यश्रवणेन 'नाहं कर्ता भोक्ता वा, किन्त्वहं ब्रह्मस्वरूपः । अतश्च न मे किञ्चिदपि कर्तव्यमस्ति' इति पुरुषस्य ज्ञानमुदेति । एतादृशं ज्ञानमेव वेदान्तश्रवणादिफलम् । ब्रह्मप्राप्तिस्तु न वेदान्तश्रवणफलम्, ब्रह्मणः स्वस्वरूपतया नित्यप्राप्तत्वात् ।

### Question :

- If Atma Nitya Mukta Brahma and if Samsara, Prapancha is really not there at all, everything Mithya, I am already Brahman - Why Study, put efforts?

### Answer :

- Samsara Mithya conclusion, only After study and attaining Brahma Jnanam.
- Dream is Mithya after waking up and having waker Identification.

Dreamer	Waker	Atma
<ul style="list-style-type: none"> <li>- Dream not Mithya, in Dream</li> <li>- Agyana Kale Dream is Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- Dream Mithya After Jnanam, right identification with waker Status</li> <li>- Agyana Kale, Jagrat Prapancha Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- Waking Mithya, After identifying self as Brahman</li> </ul>

- Jnanam Relevant to know Mithya is Mithya.
- Until Jnanam, Mithya Appears as Satyam only.
- Before Jnanam, Atma is Nitya Mukta Brahma Only

#### Before Jnanam :

- Atma is Karta Bokta

#### Gita - Chapter 3 :

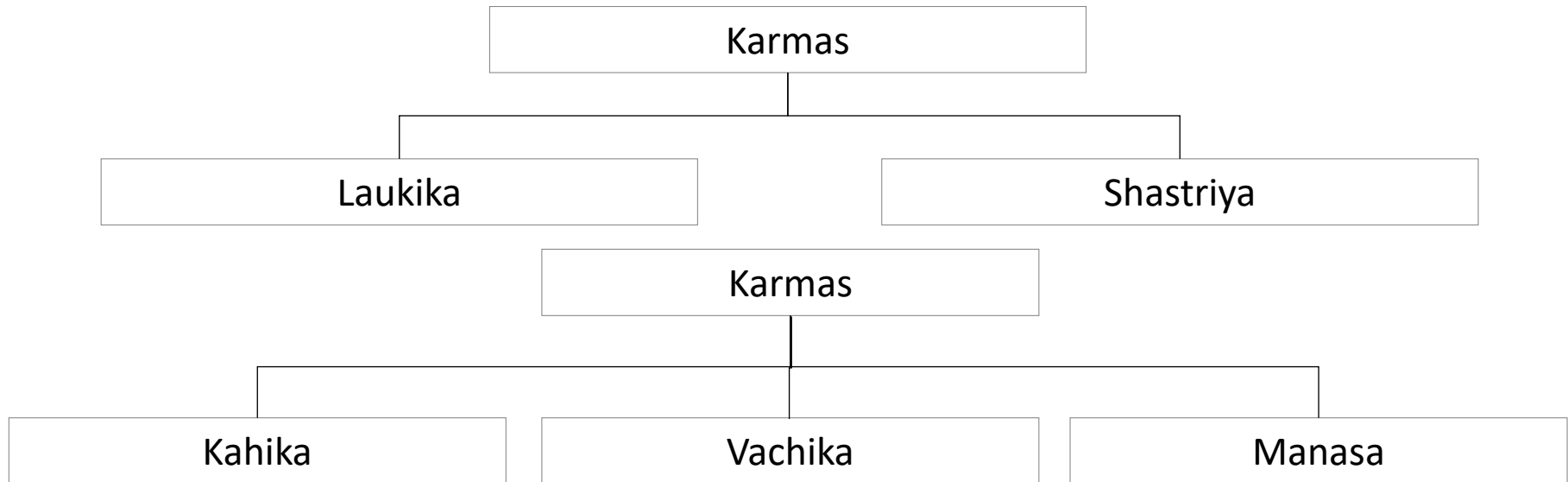
प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

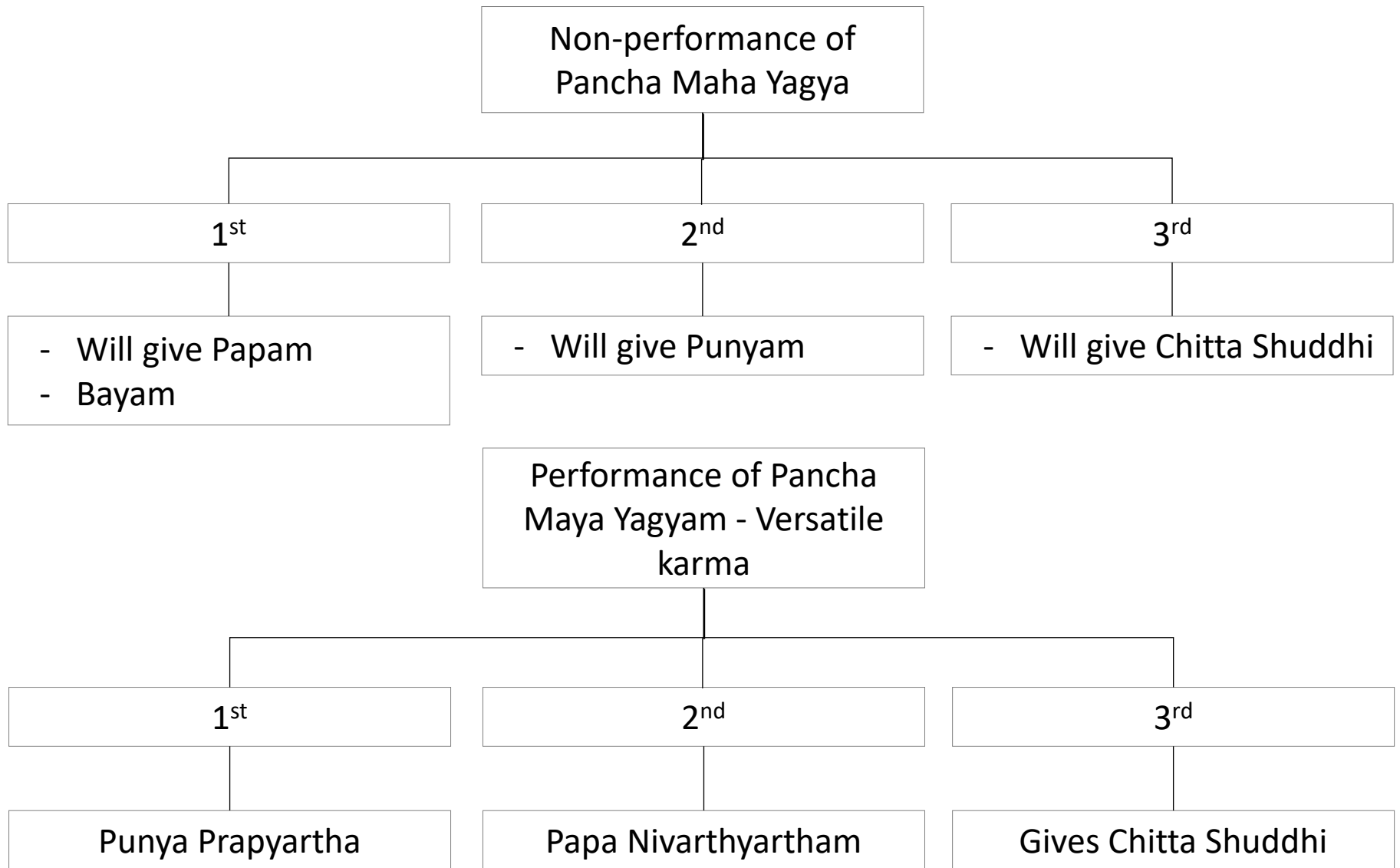
All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]



- To attain Sukham and Drop Dukham, Purusha Does many Sadhanas.



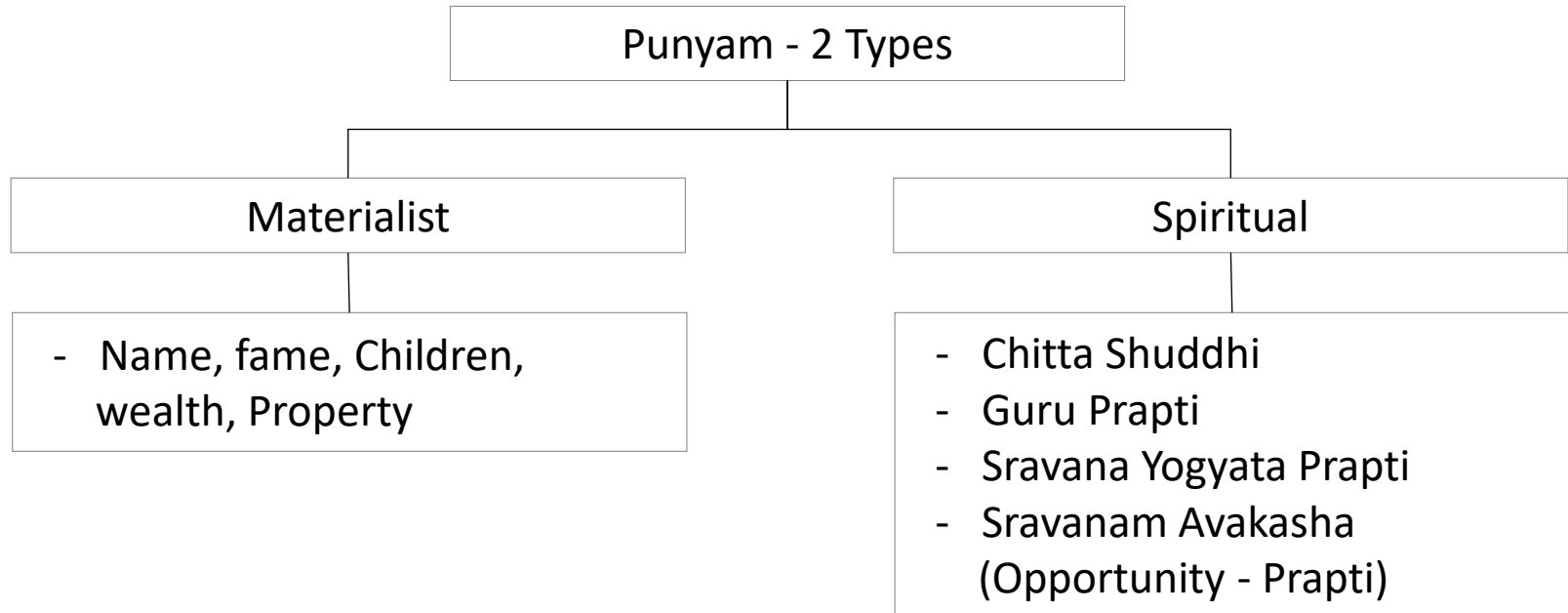
- Endless Struggle to be free
  - All problems never permanently Solved.
  - All efforts wasted
- **In Vedic Culture, Pancha Maha Yagya for Papa Nivritti, Chitta Shuddhi and Punya Prapti.**
- If you don't do Sraddham, Papam, Children Suffer.
  - Scriptures use Language of Fear to perform Pancha Maha Yagya.



प्रयत्नाद्यतमानस्तु  
योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धः  
ततो याति परां गतिम् ॥ ६-४५ ॥

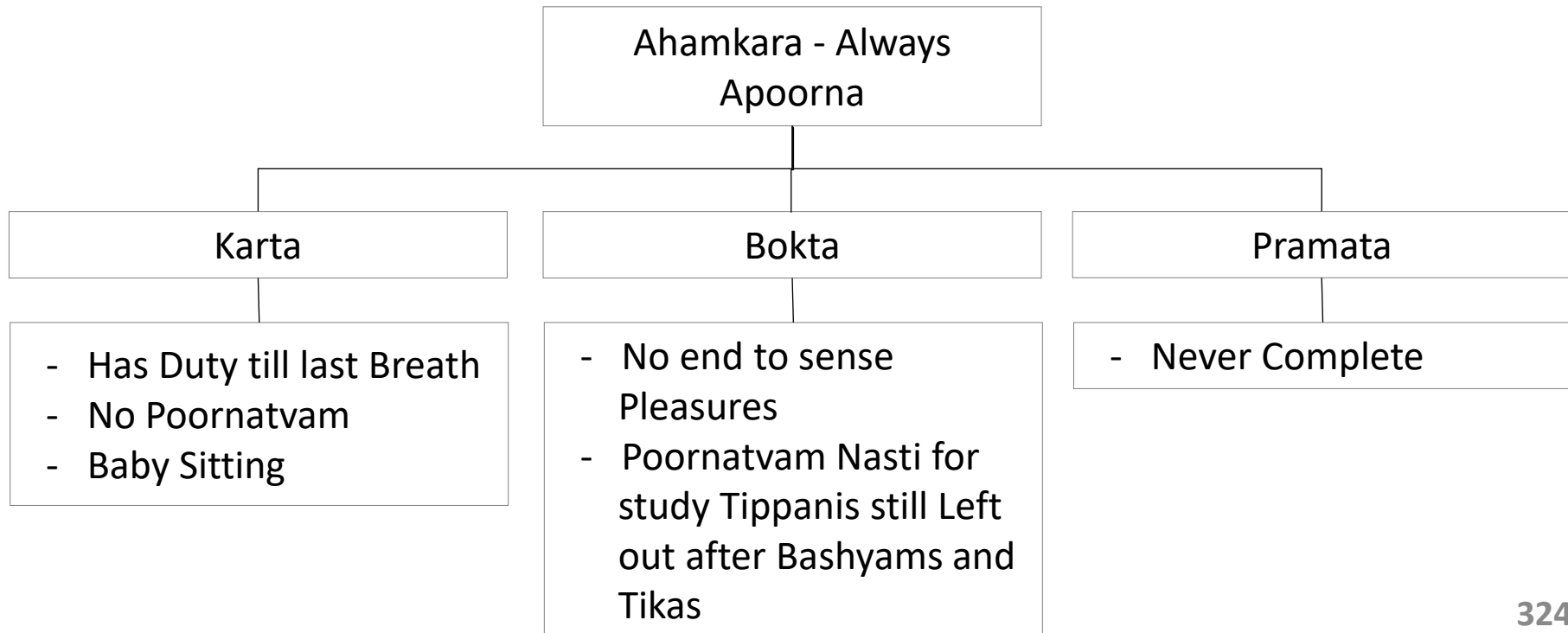
prayatnādyatamānastu  
yōgī saṁśuddhakilbiṣaḥ ।  
anēkajanmāsamsiddhaḥ  
tato yāti parāṁ gatim ॥ 6-45 ॥

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]





- Here Blessing Constitutes Systematic Teaching.
- Upadesha Rupa Anugraha, teaches Vedanta.
- By Listening to that, he Props Ahamkara.



- Poornatvam only by Shifting identification from Apoorna Ahamkara to Sakshi Atma.

Ahamkara	Sakshi Atma
<ul style="list-style-type: none"> <li>- Can't get Poornatvam, Doesn't exist, Kinchit Nasti</li> <li>- Take Role of Karta, Bokta, Pramata for Vyavahara</li> <li>- Never Hope to get Poornatvam</li> <li>- Enjoy duties, without expecting Poornatvam</li> <li>- We do everything for Vesham of Karta</li> </ul>	<ul style="list-style-type: none"> <li>- Need not get Poornatvam</li> <li>- Claim only Nitya Poorna Atma</li> <li>- Nothing to do for Sake of Poornatvam</li> <li>- Moksha here and Now</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Chapter 3 - Verse 18</li> <li>- Chapter 5 - Verse 14</li> <li>- Chapter 5 - Verse 8</li> <li>- Chapter 4 - Verse 14</li> <li>- Chapter 3 - Verse 33</li> <li>- Chapter 3 - Verse 27</li> <li>- This is Called Wisdom</li> <li>- Only Listen and Claim</li> </ul>

- Aham na Apoorna Karta, Bokta, Pramata
- Aham Poorna Brahma Svarupa Asmi with Poornatvam, enjoy Playing Roles
- Through Roles never Seen Poornatvam.

## Gita - Chapter 3 :

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
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ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

सदृशं चेष्टते स्वस्याः  
प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि  
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadrśaṃ cēṣṭatē svasyāḥ  
prakṛtērjñānavān api |  
prakṛtiṃ yānti bhūtāni  
nigrahaḥ kiṃ kariṣyati || 3-33 ||

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

### Gita - Chapter 4, 5 :

न मां कर्माणि लिम्पन्ति  
न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति  
कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na mām karmāṇi limpanti  
na mē karmaphalē sprhā |  
iti mām yō'bhijānāti  
karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 - Verse 14]

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

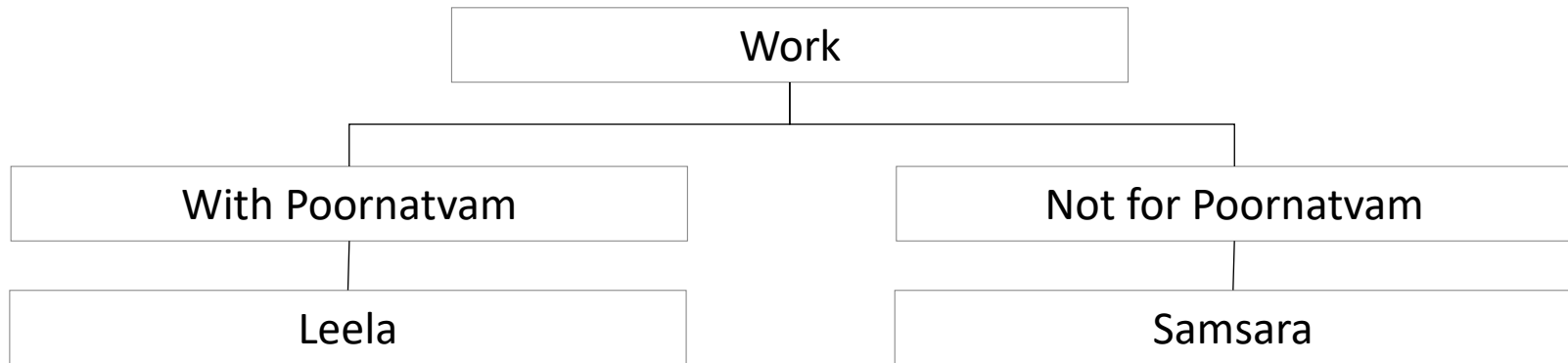
naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan || 5-8 ||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

न कर्तृत्वं न कर्माणि  
लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं  
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na kartṛtvaṃ na karmāṇi  
lōkasyasṛjatiprabhuḥ ।  
na karmaphalasaṃyōgaṃ  
svabhāvastu pravartatē || 5-14 ||

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]



- Nothing to do for Poornatvam, to Play Role, Lot to do.
- Sravana Phalam = Jnanam
- Poornatvam not Result of Jnanam
- Attainment of Poortnatvam is not Vedanta Sravana Phalam.
- Brahmanaha Svasvarupataya Nitya Praptatvat
- Poornatvam already there waiting to be claimed.
- We run all over the world for Poornatvam.